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ABSTRACT

The "Folkehojskole," or Folk High School (more accurately translated as "People's College") which is Denmark's unique contribution to adult education, offer residential adult instruction. The aims of folk education are to help adults behave as independent and mature members of the community and think and speak freely. Emphasis is on cultural subjects, with some extension services offered. According to provisions of 1970 legislation, Danish folk high schools (people's colleges) are self-governing independent units and organized as nonprofit institutions. The idea of residential adult education has spread to England, the United States, and Canada. Residential institutions in developed countries have evolved in different patterns, suitable to the peculiar conditions and requirements of the country, and most offer higher education. In developing countries, popular education along the lines of Danish folk schools is desirable as a means of human resource and economic development. A type of folk school that has failed in India is the Janta College for the education of rural adults, which was intended to function as the center of leadership in villages and prepare youth for participation in development. Another type of residential institution is the Vidyapeeth of the State of Karnataka. Vidyapeeths organize 6-month courses to train village youth for good citizenship and rural leadership. Most Vidyapeeths maintain agricultural, dairy, and poultry farms and have some arrangements for craft sections. Extension services are offered. (An article on the People's College exerpted from a 1948-49 report of the University Education Commission as well as a detailed description of the Danish People's College and Danish Agricultural Education are appended. (YLB)

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people's education

s.r.mohsini

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Indian Adult Education Association

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PEOPLE'S EDUCATION

S. R. Mohisini

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FOREWORD

The allocation of additional funds in the successive Five Year Plans for urban and rural development has not made the desired impact on the reduction of poverty and unemployment. After 42 years of Independence, about 37 per cent of the people are still stated to be below the poverty line in our country.

The fruits of development are not reaching the people because of their illiteracy, ignorance and apathy. The need now is to improve the quality of life of people so that they become effective partners in the functioning of democracy in our country.

Some institutions of residential nature for people's education were established in India in early 50's to provide educational opportunities to the masses. Some of them, particularly the Vidyapeeths of Karnataka, were based on the experiences and experiments of Folk High Schools in Denmark.

Prof. S.R. Mohisini, in this book has analysed the work of Danish Folk High Schools, the residential adult education in developed, developing countries and in India and the Vidyapeeths of Karnataka. He has emphasised the need to establish residential adult education institutions in India, to make young men and women understand the problems of social life and participate effectively in the democratic functioning of India's social, economic and political institutions. The proposed residential institutions, we are confi-

dent, would go a long way in developing local leadership which is the need of the hour.

I hope the book will be read with interest and would motivate the educational planners and the Government at the Centre and in the States to think seriously about establishing residential adult education institutions in our country.

J.C. SAXENA
Hony. General Secretary
Indian Adult Education Association

New Delhi
February 28, 1989

INTRODUCTION

Proper functioning of Indian democracy requires that resources in education, culture, leadership and wisdom be distributed throughout the population. The illiterate and less educated people, who lack adequate opportunities for self-development are unable to understand the basic issues involved in individual and collective living and cannot participate effectively in the democratic functioning of social, economic and political institutions. This state of affairs is responsible for the drift in political, social and economic conditions of the country to such a critical stage which may prove dangerous and make it difficult for democracy to survive. The formal system of education is, no doubt, producing qualified men and women capable of manning our complex administrative structure and of working in our industrial and agricultural sectors that are increasingly adopting modern methods and technology. But it has failed to meet the demands of people's education, as the majority of our population is left untouched by it. At no other time in the history of the nation, India so badly needed a genuine and efficient system of people's education as today. It is the national duty and moral obligation of all those engaged in education to direct the attention of their country men and their Government towards the demand of the time for adopting new approaches, methods and techniques to grapple with the complex and colossal problem of people's education.

Endeavours for Universal Education

After winning freedom, India made constant endeavours to raise the educational level of the average citizen, so that

democracy may be made viable and the productivity of average worker in agriculture and industry be improved. This was sought to be achieved through free and compulsory primary education and by organising social and adult education programmes. Despite the tremendous expansion that has taken place in the facilities for primary education in the country, only 83 per cent of our children of the age-group 6-11 could get themselves enrolled in schools by 1981. Approximately more than half of them drop out before completing fifth class. In addition to the work of the schools for children's education some efforts for universalization of education were made by organising educational programmes for the adult population as well. As a result of both these endeavours after three decades of planned development our literacy percentage has risen from 16.67 to 36.23%. In view of India's huge population this is not an insignificant performance. The number of literates increased by 5.6 crores and 8.6 crores respectively during 1961-71 and 1971-81. On the basis of these figures India can claim to have made in 20 years a whole continent literate. But unfortunately it has also been accompanied by a phenomenal increase in the number of illiterate persons in the country. There were 5.3 crore and 5.1 crore more illiterates respectively at the end of each decade. It shows that our educational programmes could touch only a fringe of the population while the majority living in the culture of silence and poverty could not benefit from it at all.

According to the decision made by our planners, efforts are being made, through the formal system, to achieve universal primary education, by 1990. Under the Adult Education Programme, which is being conducted at national level since 1978, the target is to cover now the total illiterate population in the productive age group 15-35 years by 1995. It has been indicated earlier that 50 per cent of the children enrolled in schools drop out before completing fifth standard or before achieving the standard of literacy that can be relied

upon, it may take us, therefore, two or three decades more, if everything goes well, to have universal primary education. The majority of our youth, even then, may not study beyond seventh or eighth standard. Can we, thus, depend on them for making democracy a reality in India ?

Obligatory Schooling and People's Education

The experience of the advanced countries tell us that obligatory schooling during childhood and adolescence is not a viable answer to the need of universal education which is required for living in a modern ever-changing democratic society. Even a gradual raise in the age of compulsory schooling cannot meet the demands of democratisation as it alienates the educated minority from the marginal majority, and does not generate social integration, the basic requirement of a democratic society. The formal education provides only a chance to escape from the mass of men and to join the privileged classes. It inspires very few to retain their identity with the common people and to serve as their genuine leaders. Moreover, childhood and adolescence, the periods in life prescribed for obligatory schooling are not appropriate for understanding the full significance of democratic decision and collective responsibility. Youth is the age of mental awakening when help is needed to find answers to questions about life, world and social order. But the majority of young adults cannot afford to spend longer period getting formal education, which is full time, sequential in nature and rigid in regard to learner's age and qualifications. The termination of their schooling at an early stage keeps them deficient and they remain unable to face the complexities of their daily life. The educational programmes for them have to be relevant to their needs, interests and environment, and flexible enough to suit their convenience. This is possible only if their education is organised outside the formal system of education.

The Danish folk high schools were started as residential

institutions for the education of youth. People's Education of Danish Folk High Schools have refuted the assumption that a long period of study in formal system of education is necessary to produce educated men and women. They have demonstrated that men and women can become educated without formal intellectual training.

Grundtvig, whose philosophy had inspired the development of folk education in Denmark was of the view that book learning was unsuitable for common folk. Folk educaton, he believed, has to be based on daily life experiences and not on classical ideas. "Learning", he said, "is one thing, and education for the development of capability of living a human and civic life is another". He encouraged the establishment of residential institutions for people's education which would produce enlightened and active citizens and not hatch scholars. These institutions were expected to make it possible for life and learning to follow each other.

Rise and Fall of Residential Adult Education in India

Finding the philosophy and methods of folk education, as expounded by Grundtvig and practised by Danish folk high schools, suitable to Indian conditions the University Education Commission in its report published in 1950 recommended that with necessary modifications similar institutions be developed in India to inspire rural youth and keep them loyal to the common people, acting as their servants and leaders and not to escape from the common culture. Following this recommendation, the movement for establishing Janta Colleges, Vidyapeeths, Loksahalas or Jagritivihars, as these institutions are known in India, got under way in the 1950's. Besides the University Education Commission, various international experts, the seminars held on the subject, the Indian team that visited Denmark and studied Danish Folk High Schools and the committee appointed on

rural higher education, all made similar recommendations. The Government of India extended its support to the movement during the first two decades of planned development. By 1955, there were established 22 Vidyapeeths or Janta Colleges in nine States. The main purpose of these residential institutions for people's education, as given in the scheme of Janta Colleges prepared by the Union Ministry of Education and published in 1955, was to function as centres of leadership in the villages to give a firm grounding to the promising rural youth in the attitude and skills essential for participation in the country's planned development.

Many Janta Colleges or Vidyapeeths were closed down, after 1951, as the Government of India withdrew its financial support on the recommendation of a committee which expressed its dissatisfaction with their working. It is surprising to note, however, that despite the lack of central patronage the programmes for residential rural adult education have not only survived in different parts of India but have gradually expanded in number and dimensions. In 1955, there were 22 such institutions scattered in nine States. Now there are 14 Vidyapeeths in Karnataka State alone and about the same number of Lok Shalas in Gujarat. Rajasthan also has a fair number of Janta Colleges or Vidyapeeths while residential courses of short duration for rural youth are being organised by many agricultural universities, community polytechnics and other organisations.

The Need of the Day

In view of the widespread political crisis in our country, we need a countrywide movement for creating social awareness, civic consciousness and cultural enlightenment among the common folk and for helping them to become responsible members of a democratic society. This we can do by organising programmes of people's education through Vidyapeeths, Janta Colleges or Lok Shalas specially established for the purpose or by other educational institutions or orga-

nisations as their extension activities or as part of their programmes of continuing education. We are finding it difficult to set up adult education centres in all our villages. They can be established, at the most, in big villages. For the rest of the countryside we may depend on residential courses which are more useful than the adult education programmes organised on part-time basis. The adult men and women who join part-time programmes, snatch one or two hours for learning at the end of the day, after having borne the burden of an exhausting and tiring job the whole day long. By joining a residential course, they set the worry of bread earning aside and live for three or more months wholly immersed in educational atmosphere. The new surroundings of a residential institution designed for study and fellowship provide them with an opportunity for concentration, meditation, reading, discussions and social interaction.

The voluntary Association for education and development should be encouraged to establish residential institutions for adult education. The focus of the Vidyapeeths or Janta Colleges in the past has been on the development of rural leadership, and dairy and poultry farms. Now the possibility of using such institutions for strengthening amongst the rural and urban youth countinuing, general, cultural, and vocational education can be explored. Having centres for continuing education in all the villages and urban neighbourhoods is a difficult proposition. These can be had at the most in big villages and in some urban neighbourhoods. For the rest of rural and urban people we could organise at central places short residential courses for the youth. Such courses could be organised either in the institutions established exclusively for the purpose like the existing Vidyapeeths or Lok Shallahs or these could be organised in premises of existing schools and colleges during the summer and winter vacations. These courses should be so organised that they may provide opportunities for fellowship and com-

munity living, raise the speed of the educational process and help individuals to develqp themselves in harmony with the demands of collective life. Living together in an educational atmosphere may awaken the spirit o. social regeneration amongst the people and prepare them for social, economic and political democracy.

DANISH FOLK HIGH SCHOOLS

The Folk High Schools which are Denmark's unique contribution to the field of adult education, have not only had a great impact on socio-economic and political development in Denmark, but have also inspired many countries in Europe and other continents to establish residential institutions for educating adults. Sir Richard Livingstone, England's well known figure in education, described them "as one of the few notable achievements in education, which excited interest and experienced influence out-side the country of their origin". He further added it is the only great successful experiment in educating the masses of a nation. It has, transformed the country economically, given it a spiritual unity, and produced, perhaps, the only educated democracy in the world. "Denmark," he said, "was a poverty stricken country in the early nineteenth century and its transformation into one of the most progressive and prosperous democracies of Europe was largely the work of education given in these schools".

Development of Danish Folk High Schools was inspired by the philosophy of Folk Education as expounded by the Danish Bishop Nikolai Grundtvig (1783-1873) who was initially known as a Minister of religion, as a poet, as a historian and a philologist. In 1830, his country, Denmark was fairly a poor country compared to others in Europe and had only partly recovered from the economic bankruptcy of 1813 and from the secession of Norway in 1814 after it had been a part of the Danish empire for about five hundred years. During the same period, there emerged a spirit of

rationalism in Denmark's southern provinces Slesviz and Helstein with a large proportion of Germans and threatened the integrity of Danish empire. Moreover the emergence of the newly emancipated class of peasant-proprietors, who had taken the first step towards representative democracy by having the Advisory Assemblies under the new constitution, disturbed the old societal equilibrium and created multifarious problems. During this national crisis the cities and the countryside looked like two sharply divided world. The rural folk made up 80 percent of the country's population, among whom illiteracy was still quite widespread instead of legislative provision made in 1814 for universal primary education.

It was in this new setting that Grundtvig introduced his idea of a folk high school or a school for life. His vision of residential adult education was inspired by his several visits to England where he became acquainted with the growth of a modern industrial society and with the residential college life, the relaxed atmosphere which encouraged interchange of experience and knowledge between students and teachers. He had by now realised that for the success of democratic experiment it was essential to provide those having the low standard of education with the folk education, quite different from that which is provided by the institution of formal education. This prompted Grundtvig to write, between 1832 and 1840, a series of books and pamphlets about his concept of a folk high school and to urge the Danish government to turn his concept into reality. His efforts to obtain government support for the establishment of folk high schools could not succeed but some of young teachers inspired by his ideas started folk high schools in rural areas. Later Danish Government also started providing them with adequate financial assistance.

Folk Education and Folk High Schools

Folk education, according to Grundtvig, was to be based on folk culture which is reflected in the literature and

history of a nation. In literature, one finds, "profound yearning for beauty and love" and therein "life is reflected in all its wonder and degradation". In history the nation's life is depicted "as struggle between life and death and between good and bad". Its study brings enlightment on life and evoke "the appreciation of what a human being really is". Folk education, according to him must emanate from the life of the people and its sole task should be to act as its interpreter and inspirer. It should revolve around national and historical realities of the nation as expressed in real life and in the demand of the present time and should reveal and unfold that which is human. The folk education has tc be developed in conformity with the common ethos and culture, so that education instead of being a burden on common folk may become interesting and absorbing.

Grundtvig believed that "What is deepest in mankind resides in the mother tongue and in the national life". He was opposed to grammar schools as their students being isolated from daily life of the people became strangers to their own age and nation and were poisoned in an atmosphere of academic conceit and contempt for the nation which sustained them and which they ought to serve. Grundtvig's humanism embraced all classes of society. He disliked the pattern of culture which divides human beings into cultured and uncultured people. He wanted folk education for young people from all classes, tenants and free-holders, both big and small, craftsmen of all kinds, sailors and businessmen. He did not like farmers and city people to be in two separate camps and wanted folk education to build a bridge across this gulf. He advocated that opportunities for cultural development must also be provided to the peasantry which constituted three quarters of the total population of Denmark at that time. Grundtvig did not want for them access to the culture of universities. Instead, he wanted a new type of education based on national culture, literature and demands of time. "This new education", Grundtvig maintained, "must

make people get in touch with science and conversely, science with people".

In 1831, when each Danish province got an advisory council, he welcomed the step and intensified his efforts for helping people acquire the capacity to participate effectively in public affairs. He was afraid of a minority of skillful and clever men exploiting the newly established democratic structure for their own selfish ends. He apprehended revolutionary rising if democracy was not based on broad cultural foundation. "Education for the common people", Grundtvig said, must necessarily go hand in hand with the consultative provincial council and it must aim at giving its pupils the training and enlightenment that is desirable both among members of the councils and their voters". He wanted a special type of education for them and was of the view that book learning was unsuitable for them. "Learning was one thing", he said, "and education for the development of capability of living a human and civic life was another". He advocated the establishment of people's residential institutions which would produce living and active citizen and not hatch scholars, and would make it possible for life and learning to follow each other.

In a series of lectures delivered in 1839, he spoke on the need of Folk High Schools for popular enlightenment and for folk education, on a pattern different from that of universities and schools for formal education. He wanted folk education to be rooted in daily life experiences and not in classical ideas. "All book knowledge is dead that does not fuse with a corresponding life in the reader" was the philosophy on which his ideas on folk education were based. Grundtvig wanted folk education to be Danish in mentality as far as language, tradition and common destiny was concerned, and to be human and based on people's own premises, their history and poetry as far as its content was concerned. He was opposed to the idea that the

nature and content of folk education be decided by a culture so distant in time and place as the Greek or Latin.

The first few folk high schools were started as a result of the resurgence of national feelings among the peasentry following the royal decree of 1844, which proclaimed German to be the official language at the Slesvingian Piet. The advent of these schools was also associated with the introduction of democratic institutions in Denmark and a strong spiritual and intellectual current emanating from Grundtvig. One of the earlier folk high schools was founded by Christian Kold whose name figures along with that of Grundtvig in the history of folk high schools. Grundtvig conceived the ideas and created stir all over the country, while Kold gave practical shape to Grundtvig's ideas on folk education. He established a folk high school in the Danish island of Funen in 1851. Kold used to say that he did not know so much about the enlightenment as about enlivenment and that he would enliven first and enlighten later or perhaps do both at the same time. The combination of Grundtvig's ideas and Kold's pragmatism provided the model for folk education. Many more folk high schools were founded in Denmark which followed the example of the one started by Kold and developed some distinctive characteristics and traditions of their own. With their inspiring history of over 130 years, the Danish folk high schools have maintained their basic features and characteristics which are mostly found in all Danish Folk High-schools. Describing the secrets of the success achieved by Danish national education, Sir Richard Livingstone in his famous book "The Future in Education" has mentioned three features of the education imparted at Danish Folk High Schools. These are, "it is given to adults, it is residential, it is specially a spiritual force". Let us describe and elaborate these three features along with other characteristics of Folk High Schools.

1. Aims of Folk Education

The aim of folk education, according to Grundtvig, was not to provide a means for living. Folk high schools did not train their inmates for any profession or vocation or give them knowledge that would secure for them livelihood. It was assumed that all those who get admission in these schools desired to be and would remain peasants. The folk education was to help them behave as independent and mature members of the community and think, believe and speak freely. For the success of democratic government, Grundtvig deemed it necessary to help young people to think socially, rise above the narrow loyalties and develop a sense of oneness with the nation. The teaching at the folk high school, therefore, was not to limit its activities to giving its students positive knowledge and accomplishment. It was also to nurture their entire mental and spiritual life, to sharpen their intelligence, to help them get their judgement matured to open and enable their heart to make them alive to a taste for beauty and for a life that is in good taste.

The folk high schools never sought directly to improve their students' farming skills and techniques. But by making them better men, they were made better farmers. They created a social climate in which progress seemed to be the natural course. They did not have special courses on co-operatives, yet most of the heads of cooperatives were men and women from the Folk High Schools. They were not political institutions, yet most of their old students got elected to the parliament and other representative bodies. The Danes had a good government, yet they preferred to handle their affairs themselves in their private capacity rather than to have an army of public officials exercising control over them.

The folk high schools were to foster enlightened and conscientious citizens, to give their pupils as true a picture

of actual conditions as possible and to draw their attention to different conceptions emphasizing the main arguments for and against them. It was their endeavour to rouse among their pupils consciousness of current problems and to stimulate interest in finding their solution by developing their powers of the heart as well as the head and thereby enabling them to tackle these problems. "Folk education", according to Grundtvig, "must attempt to encourage, rouse and nourish love of the country and strengthen and enrich the mother tongue". He believed that "man does not exist as an isolated individual, but always as a part of a people or a nation. Education therefore must not stop at helping him achieve personal competence. It should also teach him how best to live a healthy and productive collective life. "The sign of the time and events of the day", he said, "show all too clearly that without such natural, gentle and salutary enlightenment which has been neglected everywhere, the hour will strike in all countries, when the masses of people who have been treated unnaturally and debased to the life of cattle will and must sooner or later rise like wild beasts and rend as under all that is human". It was certainly folk education, which did save Denmark from revolution and made the transition from absolute monarchy to democratic government as gentle and real as possible.

2. The Age and other Conditions for Admission

One of the factors responsible for the impressive achievements of the folk high school movement has been its insistence on admitting only those who were young. Childhood was not considered proper for folk education. The educational programme for children in fact, should be adjusted to their needs for play. Adolescents need physical activity and familiarity with the work they have to do later in their life. Adolescence, therefore, is also not proper age to provide education for social responsibility. Youth is, indeed, the proper age for folk education. It is the age of

mental awakening, when young adults have many questions about the life, the world and the social order. It is at this age that education should help them to find answers to their questions and to provide education for social responsibility.

Folk high schools did not admit anyone before reaching the age of 18. This was not based merely on theory, but was reached by trial and error. In the begining, there was disagreement between Kold and Grundtvig, about the question of age for admission. Kold wished to have pupils from 14 to 15 years of age as they would receive instructions with docility. Grundtvig wanted them to be at least 18 years old, because he believed that before that age they are not capable of conceiving the problems of individual and collective life. The practical experience converted Kold to Grundtvig's view. He found it difficult to do something with those who were under 18. There was another advantage in keeping 18 years as the lower age limit for admission to the folk high school. Most Danish youth after completing compulsory education at the age of 14 entered practical life. The young men of 18 years of age could profit more from the education provided at the folk high schools, as they had practical experience of life. They brought, to their studies, in the words of Livingstone, "a fully grown intelligence, a sense of the value and meaning of education, and that practical experience of life, without which history, literature and philosophy are lifeless phantoms".

The folk high schools of Denmark wanted their prospective students to learn the practical work involved in the vocation or profession of their choice before joining them. They were not to attend Folk High School unless and until they had strong desire for education. The experience of the folk high schools proved that this desire to learn asserts itself without any urging. Besides the consideration of the age and the experience of practical life there was no other condition for admission A majority of the students, there-

fore, had only elementary education prior to their joining the Folk High School.

3. Residential Adult Education

The other important feature of Danish Folk High School movement has been its residential character. Education in a residential institution is more fruitful than part-time adult education. The man and woman who join part time programmes, snatch one or two hours for learning after having borne the burden of manual work throughout the day. By joining a residential adult education programme they lay the task of bread earning aside and live for three or more months wholly immersed in an educational atmosphere. "The dye sinks deeper and takes a more lasting mould". The full-time education in a residential institution is of special advantage to the adults who can find the break from normal environment a stimulating change. The new surroundings of a folk high school, designed for study and fellowship, provide to the adult an opportunity for concentration, meditation, reading and social intercourse.

In a folk high school the youth also get an opportunity to learn the art of living together. Men have to learn to cooperate for living in our present democratic and industrial society. But the development of the cooperative spirit depends on the type of education one gets. It blossoms well when students reside in an educational institution which provides to them the actual experience of working together in the things of mind and in things practical.

Living together for a certain period in an informal, free, friendly and family-like atmosphere is indeed of paramount importance in educational programmes of the folk high school. The common purpose, the common outlook and the sense of joint enterprise in a common task of social responsibility which grow in the atmosphere of residential adult education may generate friendship and fellowship so

essential for the movement of social regeneration and social reform. This is the secret of the profound influence that the folk high school movement had on the social, economic and political democracy in Denmark. Residential nature of folk education was considered by Grundtvig as its essential element. While evolving his ideas about folk education, he made three visits to England and was very much impressed by the residential life of Oxford and Cambridge. It provided to the students a community life in which they pursued a common goal and lived a common life. Grundtvig advocated that the folk schools be organised on similar lines, as residential institutions.

Commenting on the residential nature of these Schools, Sir Richard Livingstone said, "The Folk High School is attractive because it is residential and because the residences are pleasant places. It is Oxford and Cambridge of the poor man, and the more attractive because the school is a rare oasis in a life of hardwork and comparative isolation. Hence the importance of the residential element. I doubt whether any voluntary nation-wide system of adult education is possible without it". Only people with a strong desire for education can attend part-time programme of non-residential adult education. Most of them lack that desire. For them, residential education provides an opportunity to study and work in pleasant surrounding without any worries or distraction.

4. Learning for life

Education is not only a discipline of the intellect or a source of knowledge. It is also a moral and spiritual force which affects the outlook and the attitude of a person and moulds his character and conduct. The learning in a folk high school is for life. Its students do not study for the sake of knowledge. They learn in order to live. Education in the folk high schools did not originate with the desire to

combat intellectual poverty or to open the treasure of knowledge for people who were excluded from it. They were established with the political and practical objectives of defending Denmark against outside agression and internal disruption by persisting to maintain Danish culture, and ideals. Forming the outlook and personality of the student has, all along, been the main objective of education at folk high schools. Their pupils, in the words of Livingstone, "learn something more than history and literature and some elementary mathematics and biology. They learn a way and a view of life".

The democracy of the folk high schools strives to unite "Plain customs and a simple, frugal life with a genuine culture of the mind and heart". No one would question the indispensability of subjects taught in formal schools and colleges but the supreme task of education is to develop the "power of distinguishing in life, as in lesser things, what is first-rate from what is not". This truth was the foundation on which the founding father of Folk High School wanted to construct the fortress of folk education. Folk High Schools did not teach their pupils how to farm well but they produced in them a passionate desire to do it. Their aim was not to impart knowledge but to awaken intelligence and idealism. "When they come to us, they are sleeping", said the principal of folk high school. "It is no use teaching them while they are asleep. We try to go to the centre, to arouse the spirit, the rest will follow".

5. Method of Teaching in Folk Education

Grundtvig had advised the teachers in folk education to use indirect method of teaching, the primary purpose of which is to awaken and develop the students' personality rather than to deal directly with actual issues and problems of the society and to disengage inner forces, thus inspiring and enabling the student at the same time to be more

actively involved in his or her social environment. The teaching in folk high schools was therefore, based on living word and community living. "Living word", says Grundtvig "makes mankind human being and separates them consciously from the dumb animals". The words of the past, found in books of learning, according to him "can only be a guide to present but the living word deals with the present itself". It possesses creative power and is manifested in conversation which is a source of enlightenment and can cause a lively interplay between teachers and pupils and among pupils themselves. Grundtvig considered conversation to be the best medium for folk education and regarded even the lecture method dangerous, as it smells of the desire for power and for forcing one's opinion on others. Conversation or living word stimulates among pupils an earnest desire and zeal for truth, kindles their imagination, widens their outlook and straightens their perspective of life. The ability of the students of the folk high schools to read and write was quite poor. The spoken word in lectures, dialogue and discussions was the basic means of communication in the teaching process rather than the books and other written materials.

Community living was used by the folk high schools as another important method of folk education. Grundtvig wanted to foster, through community living, comradeship and fellow feeling between teachers and pupils and among pupils themselves, correspoding to what he himself had experienced themselves, during his stay at Trinity College Cambridge. The teachers not only met their students in classrooms but also lived and ate with them. They were available outside the teaching hours to have chat and discussion with them or to give them company in their play and singing sessions. The folk high school of Grundtvig's dream was to have Advisory Council in the model of the provincial advisory councils. The principal of the school

had the authority to decide whatever he wished but he was expected to consult the school council, the members of which were to be elected by the pupils. The objective was to give them better insight into the functioning of provincial councils.

6. **No place for Examinations in F.H.S.**

Examinations found no place in folk high schools. No diploma or degree was awarded to those who attended courses in these schools. If anyone desired a certificate, he was given one stating the period for which he attended the folk high school. This certificate, however, did not qualify its holder for any specific job or for entering a university, secondary school or any vocational institution. But the education given in folk high schools made a great impact on Danish life in general and on peasantry in particular.

The Danish Government, which provided assistance to most Folk High Schools repeatedly attempted to introduce examinations but their principals and members of their Boards of Management maintained that examinations cannot exist with the free nature of folk high schools which are designed to promote knowledge of a purely human character. When the Government wanted to appoint an officer to visit the folk high schools and submit to it a report on their working, they agreed to have such arrangement provided examinations were not required and supervision did not amount to interfering with the teaching programmes of the schools.

The fact that one third of the Danish rural adult population had voluntarily been attending folk high schools is enough to prove that the students found it useful even though their certificates did not make them eligible for any job or for getting admission in the universities or in the institutions for vocational training.

7. General Education—Emphasis on Cultural Subjects

The founding father of the folk high school was keen to awaken in youngmen a yearning for knowledge and a desire to work rather than to accumulate greater amount of knowledge. The programme of folk education was not specified in detail by Grundtvig as he wanted each folk high school to be developed according to its own genius. He did not say much about the subjects to be taught. He, however, attached greater importance to history and literature. He believed that only genuine appreciation of the Danish history and culture by the people and full awareness among them about the existing socio-economic problems could help the country overcome its crisis. Avoiding vocational and technical subjects folk high schools gave more weightage to cultural subjects, such as, Danish history and Danish literature including poetry, biographies, legends, myths, scripture etc. Most of the schools also taught geography, physics and arithmetic. The greater emphasis was laid on students' being able to learn of great visions of the human mind and to know the attempts that were made to achieve them. The education given in the folk high schools awakened in the students a desire for knowledge and inspired them to seek it. Equipped with these qualities they went to agricultural or dairy schools to get technical education and put it to use in their work. "So the Danes," "says Sir Richard Livingstone," avoided the great defects of our civilization, lack of aim and driving power. The world is full of admirable machinery which is useless because there is no idealism and inspiration to move it, ideal will create machinery; machinery without ideals rusts into decadence".

The folk high school movement, however, had some new developments during the period between the wars when some folk high schools started giving instruction in some vocational subjects. Some of them gave instructions in gymnastics, others in nursing and some others in fishing.

In folk high schools for the nurses only a limited time was spent on anatomy, hygiene, the history of nursing etc. While the rest was devoted to ordinary folk high school themes and topics. In the schools for gymnastics a few hours were allotted to the theory of gymnastics and instructional exercises. They laid great stress, however, on general education and strongly emphasized the part that gymnastics can play in adult education. Fishermen's folk high schools, in the same manner allotted a few hours to fishery and concentrated on common folk high school subjects.

8. The Students of Folk High Schools

Grundtvig's concept of folk education, as indicated earlier, embraced all types of people rural or urban. But as rural people constituted three quarters of the Danish population, they were the main group that was served for many years by folk high schools. However, with growing industrialization and urbanisation, the number of people living in rural areas was immensely reduced. The folk high schools then started serving the needs of urban youth and industrial workers as well.

When folk high schools were started in mid-nineteenth century, education was compulsory in Denmark upto elementary stage. Very few students, at that time used to study beyond elementary stage before joining the folk high school. The number of years for compulsory education has now been increased from 7 to 9 since 1971. This also has brought some significant changes in the intake of students at the folk high schools. The number of students with certificates of higher secondary school or higher preparatory examination has more than doubled during the past 10 years.

Some other socio-economic changes also have brought entirely new groups to the folk high schools. Since 1977 unemployed people are also getting admission as they have

been permitted to receive unemployment allowance during their study in these schools.

In the beginning only elderly unemployed male workers got themselves admitted. But gradually persons of all professions and vocations, both men and women, have started making use of this permissive provision. Due to limited admission in vocational training courses a large number of young candidates have to wait for one or two years to get admission. This has induced them to spend their waiting period in folk high schools. Due to these changes in the composition of their inmates the folk high schools have been obliged to organise a variety of courses in order to meet the varied needs of the new groups that have recently been attracted towards them and to offer these courses at different levels so that persons of varied capabilities can benefit from them.

9. Extension Services of the F.H.S.

The activities of the folk high schools were not limited to the work done within their four walls. Some of their activities embraced the entire neighbourhood. They had to maintain contact with the neighbouring rural areas as it was from there that their students were recruited. With the passage of time the number of their ex-students living in the neighbourhood increased and it was with their help and co-operation that the extension activities of the folk high schools were developed.

The extension work originated as a result of the rural folks' need for meeting places. During the peasants' struggle for freedom, public meetings were held in fields, gardens or barns. These were possible only in summer. In winter, when the farmers had more spare time, such meetings were held in the assembly halls of the folk high schools, which did exist in very few villages. Some of the villages built

their own assembly halls and gradually a popular movement was generated for constructing halls in the villages. The principals, the teachers and the ex-students of folk high schools encouraged this movement and accorded to it all possible help and cooperation.

The village assembly halls provided a good base for extension services. The ex-students of the folk high schools cherished the memories of their stay there. To give talks and deliver lectures in these assembly halls, they invited their principals and teachers who spoke on different themes picked up from Danish history, mythology, religion, agriculture etc. The chosen theme was dealt with in such a way that it was related to the current events, relevant to the daily lives of the listeners and supported by the personal experiences of the speaker.

The assembly halls were also used for educational exhibitions displaying such things as farm products, domestic crafts etc. and for play, reading and dramatic performances. The programmes were organised by the students or ex-students of the folk high schools. Gymnastic grew as an important popular element of education as well as of leisure, particularly in rural districts. The folk high schools made enormous contribution to this development. Both the staff and students encouraged the emerging youths associations and Gymnastic unions and helped them to hold gymnastic displays and summer rallies and organise lectures and other programmes.

10. The Management of Folk High Schools

The folk high schools in Denmark are free schools which by historical traditions, have achieved the position of being state-supported but self-governing. From the very beginning they are being run by some independent or local agencies, in some cases by individuals. By the year 1870, 17 folk high schools were owned by principals themselves

and 13 were supported by endowments, societies, etc. They started getting financial assistance from the state only a few years after the first folk high school was established. With the installation of Democratic government in Denmark, the Lower House, where the friends of the peasants were in majority, sought to procure constantly larger state grants for the folk high schools without any interference in their affairs by the government. But after 1870 when conservative government came to power, attempts were made to introduce control over them by appointing a supervisor. The schools agreed to this arrangement provided it did not interfere with the teaching programme. In 1892 the first Folk High School Act was passed and the relation between the government and the schools became friendly. But even then most of the schools were wary lest the government might try to extend its control. The law has been revised since then.

The Act of 1942 made it a condition for state and that the folk high school should be a boarding school with requisite and properly furnished accommodation for students to live on the premises during the school term. The Act accepted that the objective of the folk high school was to provide all round education to young adults and that it did not aim at holding any examination or at giving technical training. The Act clearly differentiated between folk high school, which emphasised all round education and technical high school which gave a predominant position to a single technical subject.

According to the Act of 1970, the approval of a high school is announced by the Minister of Education on the following conditions :

1. The shool shall be a private, self-governing institution, the rules of which are to be approved by the Minister of Education :

2. The principal of the school shall be approved by the Minister of Education. (This is done on the basis of the evaluation of the principal's professional qualifications, teaching experience and expectations as to his successful leadership of the school work).

3. The school shall have suitable premises at its disposal and the requisite equipments.

4. The school curriculum shall be approved by the Ministry of Education (The earlier laws did not demand approval of the curriculum which was only an administrative requirement both at the start of the school and after the courses are amended).

5. Every Folk High School shall organise, at least, one course of 5 months or two courses of 3 months duration.

According to these provisions, the Danish Folk High Schools are run as self-governing independent units, and organised as non-profit-making institutions. Both the Boards of Management and the employees of the school wish to remain free from outside interference and do not want to follow predetermined curriculum. The Board of Management is elected by the group or the organisation, that promotes the school. Mostly, the alumni of the Folk High Schools and representatives from the provincial legislature and the local self-Government bodies serve on the Board. The Board exercises financial control over the school, hires and fires the principal and in many cases also the teachers (after consultation with the principal) and other personnel of the school. The principal provides educational leadership and looks after day-to-day administration of the school. The full time staff lives in the school premises. Till such time when no certificate or degree was demanded of teachers,

they were heterogeneous in their academic qualifications. Besides the university men and those who had graduated from teachers' colleges, there were on the staff both men with agricultural or gymnastic training as their background. After the turn of the century the number of teachers with divinity degrees decreased and the number of teachers with academic degrees from other faculities increased.

As stated earlier, the folk high schools are independent and self-governing but state subsidised. The state provides 85% of the operational expenses including the following :

1. Salaries to administrative personnel and teachers;
2. Maintenance of school facilities;
3. Heating, electricity and cleaning facilities as well as electrical power and water supply;
4. Taxes, levies, insurance premiums pertaining to the facilities;
5. Lease of premises and land;
6. Interest paid on loans and mortgages on the school property;
7. Other expenses pertaining to the school (fees for lecturers, travel, reimbursement for moving, office administrative expenses, teaching materials, depreciation of inventory).

For receiving maximum subsidy permissible under the rules, a folk high school must provide education for a minimum of 32 weeks during a financial year, It must also utilise during those 32 weeks, 75% of the full capacity determined by the Ministry of Education. The government also extends the facility of giving loan to folk high schools for the erection or purchase of buildings but the plans and drawings have to be approved by the Ministry of Education,

The teachers' salaries are determined on the basis of the scales provided in the formal system of education to the teachers with similar qualifications. The schools are, however, allowed to pay their teachers and principal a higher salary but the difference is not subsidised. The expenditure on boarding and lodging is not subsidised by the government. These expenses are met by the students who can apply for the government grants to cover a part of these expenses. Students can also get some financial assistance from municipalities and private funds.

Folk High Schools for Workers of Different Vocations

As stated earlier, the Danish folk high schools in the beginning catered to the needs of the rural folk. But gradually the folk high schools were established for workers engaged in the variety of vocations. The continued viability of folk high schools was due to their variety within a common framework. The educational philosophy of folk education contained many elements of general values which could be applied in different situation and it started to be used for providing educational services to many categories of people. A folk high school was started in 1905 for young tradesmen, followed by one for fishermen in 1908 and the first workers' folk high school in 1910. With the establishment of Workers' Education Association in 1924, the number of folk high schools for industrial workers went on increasing with Association acting as advisor to the trade unions in all their educational programmes and activities.

Now Denmark has short-term residential programmes for almost every professional, semi-professional and vocational workers and these programmes have most of the characteristics of the earlier folk high schools that followed the educational philosophy of Grundtvig. These schools reflect the different trends in interests and ideologies such

as socialism, conservatism, liberalism, communism, Marxist leninism etc. Many of them are devoted to the European unity movement, women's liberation, transcendental meditation, sports, creative arts, in addition to those committed to the earlier traditions.

RESIDENTIAL ADULT EDUCATION IN THE DEVELOPED COUNTRIES

About a decade after the folk high schools started functioning in Denmark, the idea of folk education spread to other parts of the world in particular to the Nordic countries. The first folk high school in Norway was opened in 1864, in Sweden in 1868 and in Finland in 1869. Other European Countries, like Holand, Germany, Great Britain, Poland and Switzerland also felt the impact of folk high school idea and opened residential institutions for people's education, based on Grundtvig's idea of mobilising people through programmes of awareness and realisation of their potential. The U. S. A. and Canada also followed the European example and started various types of residential institutions for people's education. Suffice it here to give brief account of the residential adult education as it developed in England, USA and Canada.

Residential Adult Education in England

As described earlier, the idea of folk education was evolved by Grundtvig after he was inspired by the rich and magnificient social life of the students and teachers in the residential universities of Oxford and Cambridge. Sir Richard Livingstone, the renowned English educationist had described the Danish experiment of folk education as the only great successful experiment in educating the masses of a nation. It was but natural for England to develop residential institutions for adult education. There are in England only eight residential colleges but they are most valuable section of

adult education. The oldest of them, Ruskin College was founded in 1899. One of the eight colleges is for women only and others take both men and women. All of them receive grants, both recurring and non-recurring from the Department of Education, under its provision for the liberal education for adults. Most of these colleges owe their origin to philanthrophic endeavour but the Northern college was established in 1978 by a consortium of four South Yorkshire Local Education Authorities.

These colleges for further education usually provide courses of one or two years duration mainly for those who leave school at the minimum leaving age and have serious academic interest. The courses of studies in the colleges, generally revolve around liberal arts or social sciences. The co-operative college also runs training courses in cooperative management. There is no formal entrance requirements for the admission into these colleges. They rely mostly on interviews and other informal processes. Many of their students are engaged in manual occupations and are entitled to get grants on the same terms as university or college undergraduates. Trade Unions and other organisations also give scholarships which are used mainly to supplement the income of students with families.

The students of these colleges for further education, after completing their course of studies used to serve the working class movement by becoming tutors in the Workers' Education Association or by serving their fellow workers as activists, engaged in trade union and political work, lately they have turned increasingly to professional careers such as social work, school teaching or adult education.

The colleges for further education has also taken up the function of preparing mature students for university education. The students, after completing two year courses at these colleges may be admitted to the second under-

graduate year at some universities which allow them to complete their college courses and get their degree in four years. Other students may enrol themselves as first year under-graduates after one year in college.

The number of long-term students in all the eight colleges in England has been in 1975-76 four hundred fifty one. In 1980-81 this number went up to 600. Most of these colleges organise short courses as well. The Universities also organise during their vacations post-experience short residential courses which aim at bringing people in industry and the professions in touch with the latest academic developments in their fields and giving them a period of intellectual refreshment and reflection. These courses are normally self-financing, with the fees being paid by the employers of the students. Similar provision is made by polytechnics and some Local Education Authorities Colleges. Besides the universities the colleges for further education and the L. E. A. Colleges, there are a wide varieties of clubs, societies and enterprises which also offer short-term residential courses in artistic and cultural pursuits, hobbies and sports.

Residential Adult Education in U.S.A.

The scandinavian immigrants were the first to introduce, in the United States of America, the concept of residential adult education. Though their efforts to implant their pattern of culture and values in the new land through the opening of folk high schools did not prove entirely successful, yet these earlier efforts paved the way for the development of a movement for residential adult education. Perhaps the agricultural short courses of the land-grant institutions in the Middle-Western States came as close as anything to carrying on the Danish traditions in the new land. Many of the founders and preservers of these courses had scandinavian names.

Later on, many U.S. educational institutions, motivated by social or educational philosophy, organised a number of educational experiments similar to those of folk high schools such as summer camps meetings. These efforts subsequently resulted in the development of Residential Centres for continuing study. The first such centre was started in 1936 by the University of Minnesota, which since then has been organising every year several conferences focusing on arts, sciences and various vocations. But the residential adult education did not achieve its modern form until the opening of Kellog Centre at Michigan University in 1957. In 1957 another such centre was started by the university of Georgia. The success and popularity of these two centres for Continuing Education led to the establishment of three more Centres one at the University of Chicago, the other at the University of Mebraska and the third at the University of Oklahoma. Later on many other Centres for Continuing Education have been started.

The five centres for Continuing Education, mentioned above have the following common characteristics :

1. These centres provide to the adults, opportunities for utilizing periodic learning experiences within a University environment.

2. A series of Conferences, Seminars, Workshops and other educational experiences are encouraged and are organised for groups having common interest.

3. Educational meetings are held in a collegiate or university setting, offering people retreat from their usual environment.

4. For two, three, four or more days participants devote full time rather than marginal time.

5. Maximum use is made of collegiate or university resources.

6. The conference or meeting is sponsored by the University department concerned with the subject or topic of the conference or meeting.

7. The programme is provided with a staff, expert in expediting the meeting, subject matter specialists and a physical facility so designed to make these learning experiences most effective.

8. The programmes of these centres supply to university research specialists information based on identifications by the people of their most pressing current problems.

9. All kinds of physical facilities of the universities are utilized such as university halls, summer campuses, dormitories, hotels, club houses and even private homes.

10. Most of the programmes organised by these centres are vocationally oriented. But there is trend in the direction of more emphasis on arts, humanities, social sciences and cultural subjects.

Residential Adult Education in Canada

The terrible decade of financial depression which preceeded second world war, literally forced Canadians to study the problems confronting them. For that they had to devise an educational programme, centred on small study discussion groups, and to establish new type of educational institutions such as the Community Life Training Institute of Simcoe County, the creative thinking of which permeated Canadian adult education in its formative years and paved the way for the development of residential education for adult learners.

A Biblical scholar, Henry Burton Sharman (1865-1953) was the one who effectively used the method and technique

of residential education for helping university men and women to find the treasure hidden in the Gospels and popularised the concept of residential education throughout the country. Teachers, students and religious leaders from various parts of Canada, America and other continents reached the lovely site of Camp Minnesing in Algonquin Park, Ontario, and attended the seminars organised by him and many of them returned to offer similar services in their own towns and cities. These seminars were of six weeks duration and brought an average of forty members each year. The mornings until one o'clock, with half an hour interval, were devoted to discussions and the rest of the day was for study, reading, meditation, rest, picknicking swimming and all other enjoyments of a Canadian north-wood Summer.

In the late thirties, the federal government initiated the youth training programmes which provided short residential courses in agriculture and home economics for rural youth, in addition to club work started by the agricultural extension services. During the same period, several young Canadians, with the financial assistance from Carnegie Foundation of New York, visited folk high schools of Scandinavia and inspired by their work, started making efforts to raise the level of Canadian farm movement above a purely economic concern with cooperatives and credit unions. Seeing the excellent results of the Scandinavian folk high schools, the young Canadians realized that only residential education could help the rural adults to understand the tremendous changes that were taking place around them and to use them for their own benefit. They put these ideas into practice by organising a course in Ontario, which was followed by the establishment of several one-week residential schools by the united Farmers of Ontario.

1. Lacuemac School of Community Programmes

There developed in Canada different programmes for residential adult education. Lacuemac School of Community

Programmes, started in 1941 as a local camp for rural leaders in the eastern township of Quebec, developed into an institute of citizenship education for adults. It attempts to achieve its aims and objectives through community living based on the principles of self-government. It also makes use of the modern educational devices such as displays, wall newspaper, discussions, drama etc. The school has always been eager for closer ties between French and English Canada and its various programmes were organised as an experiment in inter-language co-operation wherein the discussion and conversation alternate from French to English and back.

2. The Banff School of Fine Arts

The Banff School of Fine Arts has magnificent buildings. located in Bow Valley, surrounded by mountains, a turquoise river and dark pine forest and provides a magnificent environment for residential adult education. Its summer programme encompasses innumberable groups which come to stay for different periods in its extensive and expensive plant which is administered by a bureaucracy. They stay at the School for different purposes. Some come to attend credit courses and some others to participate in courses of shorter duration for a few days. There are others who come to attend a seminar or a meeting of an interchurch organisation. The number of those who stay at the school at a particular time goes to several hundreds. It is difficult for them to feel any sense of participation in the regulative aspect of community life, but they have much to learn from the beautiful environment and the healthy atmosphere of the school. Its three weeks' schools for young farm leaders as well its two months or six weeks schools of Advanced Business Management, utilize the residence as the method of education but these groups also remain communities within a big community.

3. Rural Folk High Schools of Canada

The rural folk high schools of Canada present excellent examples of adapting the Scandinavian concept of folk education to the needs of Canadian farmers. These Schools generally combine both the elements of liberal and vocational education. According to the report of the special commission of the Ontario Folk School Council the main purpose of these schools is to enable the rural people secure greater understanding of themselves, their community and the world in which they live. These Schools are run by the Provincial Folk High School Council or by the local committees appointed for this purpose. Most of the schools do not have their own buildings. Their courses are conducted in the farm house given by its owner to the school for a particular period which is usually not more than five months.

4. The Youth Training Centre

The Youth Training Centre was started in 1938 by the Extension Department of the University of British Columbia with the financial assistance from the Federal Department of Labour and the Provincial Department of Education. In 1947, the school was shifted to the campus of a military camp which can provide accomodation for over a hundred young men and women and has lecture rooms, a recreation hut, dining hall, kitchen and office. In men's wing are two huts for instruction in wood work, motor mechanic and welding while adjacent to women's wing are huts for sewing, weaving and craft. Seventy five to one hundred young men and women from all parts of British Columbia join the rural leadership training course of eight weeks' duration.

When the centre is not required for youth leadership course, it is used by the Extension Department for other short courses of one day to six weeks' duration. The camp is made available to transient groups visiting the university when it is not booked for any course.

Besides the centres from residential education mentioned above, residential courses are conducted in Canada under the auspices of a number of organisations such as YMCA and Business, Labour, Churches and cooperative associations. All these programmes of residential education are profoundly influenced by the educational philosophy of John Dewey and stress upon learning by doing, education for living and the use of community living and group discussions as the main methods of education.

RESIDENTIAL FOLK EDUCATION IN DEVELOPING COUNTRIES

A large number of the developed and a few of the developing countries, inspired by the Danish folk high schools have developed residential institutions for folk and popular education. These institutions have been evolved on different patterns, suitable to the peculiar conditions and requirements of a particular country. All of these, however, maintain the basic characteristics of the Danish Folk High Schools.

The people's colleges of the highly industrialised and developed countries in Europe and America, as described in the foregoing pages, are working in the realm of higher education, the task which has assumed greater importance due to the general increase in the number of years for formal schooling. They organise residential courses of short or long duration for teachers, workers, public employees' housewives etc. on technical, cultural, domestic or rural and home crafts. In the developing countries where compulsory elementary education has not yet been effectively implemented and where the large number of adults do not get education beyond primary stage, the level of education has to be far below the level followed by People's Colleges of the developed countries.

Due to sharp differences between the economic and social characteristics of the developing countries and those of Danmark of the nineteenth century the Danish folk high school experiment could possibly be transplanted no where in

Asia or Africa. Every developing country, keen to organise folk education on the Danish lines, has to give full consideration to its peculiar cultural and socio-aconoimc realities. The folk education in Denmark was evolved around liberal education, consisting of history, literature and humanities, as Denmark had a homogeneous society with a common language, a common ethics and a common ethnic, cultural and religious background and was not subject to pressures of technological transformation. The content of people's education in developing countries has to be diversified so that it may meet the needs of the changing societies of our time. The folk high schools of Denmark, from the very beginning got financial assistance from their governments which is not possible in most of the developing countries, as their governments are faced with multifarious problems of poverty and underdevelopment. Moreover, they are hesitant to support such programmes of people's education which might make people critical of the existing social order without enabling them to participate in the work of solving the socio-economic problem of their country.

The promotion of popular education along the lines of the Danish folk high schools, however, seems to be most desirable as the human resource development is of utmost importance for the work of socio-economic development in which developing world is at present engaged. The concept of human resource development for them can not remain confined to the appreciation of their cultural and social heritage, the values of which, no doubt can profitably be utilized as an asset in the development process, It should also include the upgrading of practical and technical skills, so essential for present-day vocations and professions. The programmes for people's education in Asian and African countries, therefore, have to be adapted to their conditions and should cater to the needs of the human resource development both in rural and urban areas. This is why in the

developing world not one but more models of residential institutions for people's education have been developed.

India was the first country in Asia to develop residential adult education on the Danish pattern. The main object of the Vidyapeeths, started in 1952 in the state of Karnataka, was to train village youth for good citizenship and rural leadership. Besides holding lectures and discussions on various issues of Indian social and political life, the Vidyapeeths organise project work on agricultural, dairy and poultry farms and take their students on educational tours.

The Folk Development Colleges of Tanzania in Africa were started in 1975 as a logical sequel to the natural literacy campaign and their main aim was to meet the needs and challenges of post-literacy and continuing education in rural areas. Both the long and short courses organised by them cover a variety of subjects such as Agriculture, Dairy and Poultry farming, demestic science, carpentry, masonary, pottery etc A course which focusses on any these areas is supplemented by other courses such as book-keeping and management, rural development economics, culture or political education.

The Federation of Free Farmers (FFF) of Philippines runs make shift Training Centres throughout the country. These centres organise educational activities comparable to those of folk high school of Denmark, which are quite above the formal schooling and aims at building up farmers awareness of their manifold problems, promoting their understanding of the causes underlying them and helping the farmers to solve their problems themselves, in these programmes and activities stress is laid on the motivation of the participants which may enable them to lift themselves above their internal apathy, indifference, and even despair. Like the folk high schools of Denmark, the make-shift Training Centres of FFF believe that after the participants are enliven, they develop their own spiritual and cultural wealth and

behavioural patterns that foster social liberation and development. In the seminars organised by the FFF, discussions are held generally on its objective and history, its programmes and activities, on agrarian reform, problems of leadership, co-operatives and the philosophy of mass support etc.

Residential education is used in many other countries in Asia and Africa as a method of people's education outside the formal system. It provides opportunities for practising community life and democratic living and uses lectures, discussions, exchange of views, practical work and demonstration projects as methods of education. In most of the developing countries, the residential education is also organised in the forms of workshops, seminars and conferences. In the following pages are described in detail the residential institutions for people's education that have been developed in India on the lines of Danish folk high schools.

RESIDENTIAL ADULT EDUCATION IN INDIA

The first residential institution for the education of rural youth was established in India at Nanjangud, Mysore, in 1947. It was Mr. N. Bhadriah, the fifteenth recipient of the Nehru Literacy Award, who inspired by the Danish Folk High School movement, during his study tour abroad, prepared a proposal for the establishment of an institution for residential adult education for the rural youth (Vidyapeeth) and placed it before the Mysore State Adult Education Council. The proposal was approved by the Council and a Vidyapeeth was set up to train young villagers for rural leadership and in vocations such as agriculture and cottage industries.

In November 1949, the Unesco, on the invitation of the Government of India organised a Seminar in Mysore on Rural Adult Education with special reference to Asian countries. The Seminar, which made several valuable recommendations, advocated the establishment of residential institutions for rural youth on the lines of the Mysore Vidyapeeth.

Recommendation of University Education Commission

The University Education Commission, under the guidance of Dr. Radhakrishnan, in its report (1950) again drew the country's attention to the Folk High Schools of Denmark. Stressing the need for a democratic structure for an equitable distribution of fine resources in culture, leadership and wisdom among the whole of population the report alleged that "the liberal education imparted by formal education provides only a chance to escape from the mass of

men and join the privileged classes. It does not inspire its students to remain common people acting as their servant and leaders and raising the whole lump". The Commission maintained that the real problem is "how to achieve intellectual discipline and culture which give quality to leadership and yet maintain identity with the common people". The Commission observed that "Danish Folk High Schools have contributed greatly to that solution and that India may profit by adopting similar approach to its peculiar conditions". It rejected the general assumption of the intellectual elite that a long period of study with conventional "Cultural" subject matter in High Schools and colleges is necessary to produce liberally educated men. It expressed its agreement with the Danish concept of Folk Education which does not consider education as identical with formal intellectual training and which believes that men can become educated without being intellectuals and that intellectuals are not necessarily educated men. The commission endorsed the verdict of Grundtvig, the founding father of Danish Folk Education that "Scholarship is one thing, and education and fitness for life is another; they may well be united, but not in case of the majority; they must not be hostile to each other. Scholarship will load scholars astray if it is not confronted by an education of the people which obliges it to take present day life into consideration, just as education of the people will soon degenerate into superficial polish if scholarship does not keep it alive. The people's colleges must aim at helping people to desire and to achieve the primary values of life, from which other values must be derived".

The Recommendations of the Unesco Seminar held in Mysore and the University Education Commission for the promotion of residential rural adult education on the lines of Folk High School of Denmark helped in strengthening the Vidyapeeth movement in Mysore and in introducing Vidyapeeths or Janta Colleges in other parts of India. On the

basis of these recommendations, the Central Ministry of Education worked out the finance, personnel and other details of a training centre for rural leaders. With the help of Dr. Spencer Hatch, the Unesco Consultant to Govt. of India, a plan for the establishment of a Janta College was finanlized. An old building at Alipur, 11 miles north of Delhi was selected as the site for the college, and the training of the first batch began there, in the middle of January 1951.

The Scheme of Janta Colleges

It is pertinent to mention here the salient features of the Union Ministry of Education scheme of Janta Colleges which was published in 1955 in the Handbook of Social Education.

The main purpose of Janta College or the residential institution for the education of rural adults was to function as the centre of leadership in the villages and to give a firm grounding to the promising rural youth in the attitude and skills essential for participation in the country's planned development.

Objectives

The Janta College was to have the following objectives :

a) To inculcate in their trainees right social outlook and attitudes towards various problems.

b) to provide cultural leadership to village community especially to the community centres which are springing in large numbers in the Community Projects and National Extension Areas.

c) To strengthen group ties, not in family and caste groups, but functional groups which are necessary for the realisation of the economic and social ideals enshrined in our Constitution.

d) To sustain the morale and strengthen the purpose of the people in executing tasks which have devolved upon them. The youth have to be geared to a national purpose and only the consciousness of this national purpose can create a strong morale in the people.

e) To provide an intellectual leaven in the minds of the illiterate.

Residential Character

The essence of the Janta College, according to the handbook is its residential character which provides community life and helps the rural youth to learn new attitudes and values necessary for the new social order. Residential approach is a sheer necessity in rural areas as it is not possible to organise any worthwhile programme of education for rural youth in every village. Moreover, the mind is stimulated by contacts and new experience the memory of which is likely to be cherished for long.

Curriculum

The curriculum of the Janata Colleges has to be divided in three parts, i.e., things to study, things to do and group projects. The first part should include Indian History, Indian Constitution, Indian Literature, and Indian social and economic problems. The students at Janta College should have enough practical and manual work so that they are not alienated from hard and strenuous life. They must perform themselves all essential services necessary for the maintenance of the Janta College : such as services in the kitchen and in the field. Group projects are needed to provide the students opportunities for learning how to work in a group. The following group projects were mentioned in the Hand-Book as examples :—

a) running a community newspaper,

b) Great Book Project—study of the great masterpieces of Indian literature,

c) Organisation of recreational programmes for the community, and

d) taking up some problems in the community for study and trying to think out a solution for the problems so identified.

This curriculum does not provide for teaching agriculture and/or crafts. It was considered advisable to leave the training in vocational skills to vocational institutions.

The Material and Equipment

The main educational material in a Janta College would be world of mouth, the important source of which are the Principal and his associate teachers. The College should also stock a fairly representative collection of the easy-to-read books on various subjects of interest to the trainees. The teaching equipment of Janta College, therefore, will include a library, film strips, films and projectors, charts, maps, radio, musical instruments and appropriate equipment for craft or agriculture. The Handbook has also given the requirement of a Janta College in terms of accommodation, staffing pattern, etc.

Extension Work of the Janta College

The scheme of the Janta College had also visualised the need for making the College presence felt in the community by having community activities on the following lines :

a) Public meetings or fairs may be held at the Janta College for the people of the district to celebrate festivals, public days or so stimulate interest in the Five-Year Plan.

b) In their leisure time the teachers may go to the villages for short, intimate talks with the villagers

for making them interested in the setting up of community centres, for provoking discussions on the Five-year Plan and other topics of social and economic reform.

c) An excellent device to bind the institution of this type to the communities will be to have district festivals lasting for two or three days.

d) The Janta Colleges can also invite eminent persons in their areas on their advisory boards. These may meet from time to time to deliberate on the problems of the Janta College and on how to make it popular with the community.

Visit of Dr. Manniche and the Expansion of Janta College Movement

In the beginning of 1954, the Government of India invited Dr. Peter Manniche, Principal, International People's College, Elsinore, Denmark, for making recommendations to further and improve the education of the rural youth and adults in India. Dr. Manniche visited many institutions for rural education and described the Vidyapeeth movement in Mysore as "One of the most realistic attempts to realise the people's college idea in India". "It imparts residential education to the rank and file of the peasantry and may form a basis of an Adult Education Teachers' College as well". He further added "the vast extent of the country, the unwieldy size of its population and the heterogeneous character of its social and religious forms combine to make India's problems difficult as well as different from those of Denmark. The problems of India demand certain modifications of the Danish pattern of rural education. They demand, in addition, greater zeal and efforts but they certainly do not question the expedience of adopting a mode of education which helped to raise the Danish peasantry from their low level some 150 years ago to the present high level of efficiency. The Vidyapeeths in Mysore have shown the zeal that is

needed to overcome difficulties and I hope that they will continue their efforts. They have approached the villages with a realistic sense of their problems and with an understanding of the essential aspects of the Danish rural education system. I hope it will be the forerunner of mar.y similar institutions in India".

Prior to Dr. Manniche's visit, seven Vidyapeeths or Janta Colleges had been established in India—2 in Mysore 1 in Dəlhi, 1 in West Bengal, 2 in Rajasthan and 1 in Bombay. The Government of India, during the year following his visit in 1954-55 sanctioned Rs. 5,81,546/- for setting up or continuation of 14 Janta Colleges or Vidyapeeths in 16 States. As a result of these sanctions 15 more Janta Colleges or Vidyapeeths were established bringing their total to 22 in nine states. Of these seven were in Mysore and the remaining 15 in other eight states. As a follow-up action of Dr. Manniche's visit, a team of adult educators was sent to Denmark to study Danish institutions for rural adult education. The members of the team on their return recommended the establishment of Vidyapeeths or Janta Colleges on he lines of Danish Folk-High Schools. With necessary adaptions, the team believed, "these institutions can work as powerful instruments for mass education". The team suggested that the lok Vidyapeeth, besides working for an emotional and cultural awakening in the villages, should also give some practical experience in new agricultural techniques as well as in co-operatives, so that when the young men and women go back to their villages, they can assist in the improvement of their own conditions in a variety of ways.

Committee on Rural Higher Education

A committee was appointed in 1954 to review the existing facilities for rural higher education in India and make recommendations for its reorientation. The committee besides recommending the establishment of Rural Institute,

to extend the facilities for higher education in rural areas in its report submitted in April 1955 advocated that a lok Vidyapeeth be eventually established in every district of India.

The committee consisted of Shri K.L. Shrimali, Shri L.K. Elmbirst, Shri L.H. Foster and Shri J.C. Mathur, all of whom had considerable experience of rural education. They were in general agreement with the recommendations of the team referred to above. They pointed out in their report that in most farming regions in India, there are periods between seed time and harvest when the entire family labour is not needed on the farm or at home. Someone can get away, they observed, for a limited period to secure useful training which offers both economic and social benefits. The committee recommended to organise for them a residential course of study that 'would be an appropriate combination of cultural orientation with the learning of new agricultural and craft techniques which would improve the economic earning capacity of the village.".

The committee appreciating the functioning of lok Vidyapeeth in Mysore, found several advantages in the short ferm course that was offered there. In the 4-6 months away from the village, the committee observed, youngmen of 18-25 get an opportunity to gain experience in new techniques, instruction in field, garden and workshop, as also in group discussion on cultural and social subjects and group recreation in a variety of wholesome ways. The committee recommended that the courses offered at the Vidyapeeths should be for a kind of cultural orientation or specifically for the master of new techniques in agriculture or village crafts which would increase the productive capacity of the village. The committee felt that it was important that rural men and women challenged the inadequacy of their surroundings and of their equipment in the company of their neighbours from other village and in the presence of new

knowledge, new ideas and wider experience, The Vidyapeeth, the committee was hopeful, could provide to the young men and women opportunities to have such valuable social and practical experiences. The Committee hoped that a lok Vidyapeeth would eventually get established in every district in India and that the existing Janta Colleges, wherever they had been started, would successfully experiment with the programmes now operating in Mysore Vidyapeeths.

Recommendations of the Yelwal Seminar on Janta Colleges

In the pursuance of its policy for strengthening and spreading the movement of Janta Colleges or Vidyapeeths, the Union Ministry of Education sponsored a national Seminar on Janta Colleges which was held, under the auspices of Mysore State Adult Education Council, at Yelwal, Mysore from the February 4 to 11, 1956. Twenty-three delegates representing 14 States and the Central Government participated. The view expressed at the seminar was that Janta College should be visualised as part of a popular country-wide movement for providing civil consciousness and social and cultural enlightenment for the common man and helping him to become a responsible member of a democratic society.

The Seminar recommended that Janta Colleges should be residential institutions for the development of proper attitude to life and for the acquisition of right habits. The Seminar further observed that a well organised competent non-official body would be the best agency for managing and running a Janta College. It would be the duty of the State Government to establish and maintain such an institution, where such competent voluntary organisation is not available. Even when such an institution is established by a voluntary agency, the Government should come forward

and help it with liberal subsidy or grant-in-aid and it should be the effort of the Government to transfer the control of State-managed institutions to suitable voluntary organisation in due course of time. The Union Government and the State Government should together help in the establishment of a Janta College with a 100% grant for building, equipment, staff, contigencies, etc., in the initial years, followed by a suitable recurring grant.

The Seminar worked out the curriculum and the content of the courses of the Janta Colleges, and said that the curriculum was to be lived and practised rather than learnt and studied. The seminar emphasised that Janta Colleges are not expected to organise the teaching of agriculture or other occupational crafts on an intensive basis so as to enable the students to acquire proficiency in the same. The Janta Colleges however should have a craft bias and instil into the students a sense of dignity for manual work and productive labour.

Relation with the Community

The inmates of the Janta College should have ample scope and opportunity for coming into intimate contact with the people residing in the villages around them even while they are in the college.

The seminar recommended the following illustrative activities with a view to establishing intimate relationship with, and close reciprocity between college and the community around :

(i) Educational Activities : Such as running literacy classes, arranging lecture on topics of interest to villagers, organising exhibitions and demonstrations etc.

(ii) Recreational and Cultural Activities : Such as celebration of local and national festivals, community

singing, organising games, sports, film shows, puppets, drama, etc.

(iii) Social welfare activities : Such as, improvement of village sanitation and communication, rendering first aid and elementary medical aid, conducting demonstration in agriculture, horticulture etc.

The Seminar noted that some Janta Colleges instead of educating village leaders were functioning as training centres for teachers, organisers and workers and social education and community centres. It was the considered view of the seminar that such training institutions should not be called Janta Colleges, but institutions for training in Social Education.

The seminar felt an urgent need for the establishment of an institution for the training of Principals and teachers of Janta Colleges and recommended that the Central Government should take immediate steps in this connection.

The Seminar concluded that the education given at the Janta Colleges ' should be visualised as part of a popular country-wide movement for providing civic consciouness and social and cultural enlightenment for the common man and help him to become a responsible member of a democratic society". The Seminar recommended the following steps for fulfilling the objectives :

a) Promoting democratic way of thinking and developing democratic habits and group and community activities in the inmates of the Janta Colleges.

b) Inculcating in them initiative and qualities of courage and leadership and capacity for organising community welfare activities.

c) Providing social, cultural and recreational environment which may enable them to go back to the

villages as enlightened and responsible citizens of a democratic State with a progressive outlook.

d) Instilling in them a sense of national unity and international understanding which may keep them above petty factions and rivalries which have considerably vitiated the rural life of today.

e) Providing an intellectual leaven in their minds so that they may acquire a reading habit and desire for knowledge and be a source of inspiration to the ignorant and the illiterate.

f) Giving them the morale and strength for facing problems of life and for participating actively in the implementation of plans and programmes meant for national and social reconstruction and developing in them the strength of character which may induce them to live a truthful and honest life.

g) Developing in them a habit of solving problems through methods of enquiry and maximum harmonisation of interests.

h) Enabling them to acquire greater knowledge and capacity for intellegent adaptation to situations.

i) Initating them into techniques of group work, e.g., discussion groups, group projects, etc.

j) Taking such other steps as may help counteract the feeling of helplesness on the part of the villagers and make them conscious of the role they have to play in creating a new social order.

Dissatisfaction with the Working of Janta Colleges

One year later a committee was appointed in 1957 to examine the objectives of the institutions of rural education, i.e. the Janta Colleges. The Rural Institutes, the Manjari

(Agricultural) School and the Basic Agricultural Schools, to indicate the lines on which syllabi of these institutions should be remodelled and to suggest modifications or any improvement in these institutions. One of the reasons for the appointment of this committee was the criticism of the Janta Colleges at the sixth Development Commissioners' Conference on Community Project held at Mussorie in April 1957. The conference had observed as follows :

> "From the accounts and reaction of the members with experience and knowledge of the working of Janta Colleges in this country and similar institutions abroad, it appears that there is an adequate appreciation of its aims and objectives. The Janta College has become either a training centre for social education, or a vocational school at a very low level. The important role which this institution can play in simulating the rural population towards better living, in the training of panchayat members and youth leaders, was fully recognised, as also the need for more thinking on the subject. It was agreed that the Janta College should be a cooperative enterprise of the Education and the Development Departments. A high power committee of the two Departments should review its reorganisation with a view to making it a more effective agency for achievement of the objectives which had inspired the founders of the Danish Folk Schools. It was, however, realised that our Janta Colleges cannot and should not be exact replicas of the Danish Folk Schools".

The Committee was constituted with Shri B. Mukherjee, I.C.S. Joint Secretary, Ministry of Community Development, as the Chairman and one representative, each from the Ministry of Food and Agriculture, the Ministry of Community Development and the Ministry of Education and Scientific Research. The committee referred to the Handbook published by the Ministry of Education for authoritative descrip-

tion of the scheme of Janta Colleges and to the proceedings of the seminar on Janta Colleges held at Yelwal, Mysore in 1956. The Committee did not probably refer to the report of the University Education Commission which had discussed in detail the philosophy of folk education.

The committee agreed with the statement in the Handbook of social education that the success of the gigantic programme of economic and social development that has now been taken up in our country requires the fullest participation of the people in its development and to secure this, local leadership must be developed to the fullest extent possible. But the Committee was not satisfied with the description of the objectives as given in the Handbook and found in it some amount of vagueness which in the committee's view was perhaps unavoidable.

Similarly, the committee agreed with the conclusion of the Yelwal Seminar which wanted education at the Janta Colleges to be visualised as part of a popular country wide movement for providing civic consciousness and social and cultural enlightenment for the common men. But it did not agree with the idea that education at the Janta Colleges could shape the attitude of their inmates as required change in attitude, in the committee's view, required a longer period of education. The Committee felt that there was a lack of realism in much of what had been said in the proceedings of the seminar.

Observations on the Working of Janta Colleges

The Committee visited about ten Janta Colleges or Vidyapeeths in the country. In its report it referred to several of them. About the Janta College, Banipur, West Bengal the Committee observed that while its prospectus described its main objective as to function as "a centre of learning for the villagers and to provide facilities of training workers in

constructive leadership", in fact the college was found to be training workers for the Central Social Welfare Board. The Janta College, Turki (Bihar), the Committee observed, was training social workers and running other courses. Its managers, the Committee further added, took the view that a Janta College should aim at (i) giving training to leaders and workers to undertake constructive work in rural areas (ii) rendering social service to villagers including sanitation, distribution of medicine, construction and repair of village roads, demonstration of improved agriculture, education and cultural activities and teaching of improved village crafts for their economic betterment, (iii) carrying on work on all the main fronts on a unified and comprehensive basis, and (iv) teaching and training village workers to run literacy centres. The Janta College, Amravati (Bombay), the committee pointed out, had made an attempt at the start to follow the real objectives of a Janta College, but it soon took up courses very similar to courses for training of VIWs and the courses followed in Manjari type of agricultural schools and at the time of their visit, was running refresher courses in agriculture of six months' duration for farmers, sanctioned by the I.C.A.R. and a six-months course in Social Education.

From visits to a number of Janta Colleges, their observation and discussions with authorities of these colleges, the Committee came to the conclusion that the objectives described in the Handbook were not being served to any appreciable extent. Most of the Janta Colleges, the Committee observed, had provision for craft training but the training given was of a very inferior kind and hardly equiped the student for taking up any vocation seriously. The claim that the training in craft created an artistic sense or a love for manual work or an interest in hobbies, the Committee said, was hardly justified. The Committee also reported that many authorities of the Janta Colleges contended that in the absence of provision for training in crafts or vocations, boys

were not attracted to Janta College. This, the report stated' only showed that the Janta College objective had not been understood.

The main finding of the Committee was that the main objective of the Janta College in theory and practice has been to shape the attitude and values of the villagers according to the needs of the programmes for social and econonic development. This objective, the Committee believed, could be achieved only if formal institutions provide education for a longer period. The Committee alleged that the Janta Colleges had assumed the character of formal education, to which self-employed villagers with potential qualities of leadership were not attracted. Only the unemployed youth were attracted to these courses with a view to increasing the chances of their employment, while the usefully employed rural adults needed short courses for being educated and enlightened on a mass scale to serve the needs of the development programmes. These Janta Colleges, the Committee observed, were also running several courses for training social workers, social welfare workers (for CSWB) or social education organisers for justifying their existence. The Committee calculated the per capita cost of training at the Janta College, Alipur and the Vidyapeeths of Mysore at about Rs. 500/-to Rs. 600/-. Being so expensive, the Committee felt that Janta Colleges could not be multiplied on a large scale.

In the light of these findings, the committee came to the following conclusions :

1. Conditions are not ripe in our country for Janta Colleges, modelled on the pattern of the Folk High Schools of Denmark, to be promoted successfully. The demand for the type of education provided to the farmers in Danish Folk High Schools came from the Danish farmers themselves as a

result of liberty gained by them from the serfdom, the provision of free and compulsory education and the granting of parliamentary Government to the people. The Committee doubted if a similar demand could be created for enlightenment among our farmers through the Janta Colleges of the present type, for reasons of cost, and non-availability of the right kind of staff for a large number of colleges.

2. The committee suggested that the objectives of the Janta College movement could be largely promoted through the Community Development approach and programme. These objectives, the Committee was of the opinion, were being served by such programmes as the training of gram sevaks in agriculture, animal husbandry, co-operatives, sanitation and public health, through camps of three days duration.

3. The Committee thought that second programme of training should be for those connected with panchayats, co-operative, mahila mandals, youth clubs, farmers club and other similar organisations of the people. These and other training programmes for enabling people to participate, the committee felt, must also be organised under the Community Development Programme.

4. The Committee came to the conclusion that the existing Janta Colleges were not serving any useful purpose commensurate with their cost and it would be unjustified to let them continue as they were. The Committee further added that the Janta College idea was premature for our country. It suggested that if these Colleges were to continue, they must be put to some useful purpose, such as, training of village school teachers for developing

the village school as Community Centre, and that the staff of the Janta Colleges should be given an orientation training under the Ministry of Community Development.

5. The Committee, after considering the problem of the village youngmen who could not complete their education and were not fit for any definite employment, suggested that they should be helped to get further education for doing worthwhile service to the rural community. The Mysore Vidyapeeth with necessary modification, the Committee was of the view, could be made into a suitable institution to serve this purpose.

6. The Committee, at the end, declared it premature to make an institutional approach to the problem of Adult Education on a mass scale that is required for the purpose of Development Programmes. Out of school education, in the opinion of the Committee cannot be a substitute for the school and college education and the expansion of the school & college education of the right type should continue to remain a matter of vital importance for the development of rural education.

Here it would be desirable to mention the brief comments made by the Education Commission (1964-66) on the functioning of Vidyapeeths in Mysore. It is quite significant to note that the Commission did not mention the existence of Janta Colleges (Vidyapeeths) in other parts of the country besides Mysore. Perhaps they had closed down by that time as a result of the suggestion made in the report of the Committee on Rural Education. The Commission in its report expressed its appreciation of the account given to them of the Mysore Vidyapeeths which were functioning like the folk high schools of Denmark and were providing general

as well as practical education to selected rural groups brought to reside, for a short period. The education in these vidyapeeths, according to the information made available to the Commission was as it was required to be production oriented and with emphasis on agriculture and rural crafts. The Commission suggested in its report that their working should be frequently reviewed in order to enable them to be of service to the rural community. The commission further suggested that the staff for such institutions should be of the highest quality and very specially trained. The Commission further recommended that more such institutions were necessary, but the expansion should be limited according to the availability of competent staff and other supporting services.

As stated earlier, it was on the recommendations of the Unesco Seminar held in 1949 and of the University Education Commission of 1950 that a number of residential institutions for the education of rural youth, known as Janta Colleges, Vidyapeeths, or Lok Shalas were started in various states of the Indian Union and their number increased by 1955 to 22 in nine States. In 1956, a National Seminar on Janta Colleges, sponsored by the Union Ministry of Education made various suggestions to improve the working of the Janta Colleges and felt the urgent need for the establishment of an institution for the training of their principals and teachers and recommended that Central Government should take steps in this direction. In 1957, when the Committee on Rural Education expressed its dissatisfaction with the working of the Janta Colleges and the Central Government withdrew its financial support, most of these Institutions were closed down. The movement for residential adult education, however, could not be obliterated as there were still functioning in 1985, 14 Vidyapeeths in the State of Karnataka, some Lok Shalas in Gujarat and a few Jagirti Vihars in Bihar. The Education Commission, in its report

submitted in 1966 expressed the appreciation of the account given to them of the Mysore Vidyapeeths and recommended that more such institutions should be opened.

It is indeed surprising that the report of the Committee on Rural Education of 1957 and the suggestion made by the Education Commission of 1966 are so widely different. This was perhaps due to the differences of opinion, prevailing in those days among our educationists and experts of community development regarding the functions that residential adult education has to perform to meet the diversified needs of the people. Some were of the opinion that the Janta Colleges or Vidyapeeths should concentrate on providing further education to the rural youth through group discussions on cultural activities for toning up their social life and for helping them to make democracy a reality. Some other felt the need for training them in new methods and techniques of agriculture so that they may provide leadership in promoting the programme of community development in rural areas. These differences arose as the Danish folk high schools of the 19th Century did not provide vocational training while the leaders of the Janta College movement stressed the need for adapting their objectives and programmes to the Indian conditions. Till then the concept of life long education, continuing education, recurrent education and learning society were not so clear and the folk education had not developed different models to suit the needs and requirements of the various target groups.

The situation now has changed. The institutions for residential adult education, throughout the world have started catering to the needs of different people such as adults with minimum education, highly educated persons, farmers, industrial workers, academicians, professionals and businessmen. The institutions for residential adult education, therefore, belong to different catagories and each of these catagories is different from the others in reference to their

specific objectives, methods and techniques. But it is also a fact that in all of them exists a common element, reflecting the basic idea of folk or people's education of mobilising the adults through awareness and a realization of their own potential.

Residential educational programmes have become very popular in India and are being organised by universities, other educational institutions and voluntary agencies through workshops, seminars and conferences. But such programmes seldom reach the rural and industrial workers who need them most. In India now a days plans are being made to make every one in the age group 15-35 literate before entering into the 21st century and to provide him facilities of continuing education to meet his diversified educational needs. In villages and towns literacy classes and centres of continuing education are being opened. But in a big country like India it would not be possible for long to establish those centres in each and every rural and urban neighbourhood. The time has come when we should start covering our entire youth population by residential adult education programme.

At the end a detailed description of the Vidyapeeths of the State of Karnataka is given which are still reminding us of the movement for Janta Colleges that was launched in 1950s.

VIDYAPEETHS OF THE STATE OF KARNATAKA

In every state of India except the State of Mysore, the movement for popularising Janta Colleges (or Vidyapeeths) collapsed in 1960's as rapidly as it had risen in the earlier decade. The first residential institution for rural adult education (Vidyapeeth) was established in Mysore in 1947 and the second one (Janta College) in Delhi in the year 1951. The number of these institutions rose to 7 by 1956-57 in Mysore and 15 in the rest of the country. By 1964 all the colleges except the ones in Mysore State were perhaps closed down. The Education Commission in its report published in 1966 does mention only Vidyapeeths of Mysore whose number rose to 12 in 1969. They are maintained even today by the State of Karnataka and the proposal to have one Vidyapeeth in every district is still alive.

The continuance of the Vidyapeeths in Karnataka and the sudden collapse of their counterparts (Janta Colleges) in other States, can be explained by the fact that before its merger with the Indian Union, Mysore was a leading and progressive princely state. It had acceded to India in August 1947 but maintained its financial independence under stand-still agreement till it was finally integrated with the Indian Union in April 1950. After all the Kannada speaking territories were merged with the State of Mysore, the name of the State was changed in 1973 to Karnataka State.

The historical development of adult education and Vidyapeeth movement in the State of Karnataka had been

quite different from that of the rest of the country. The movement for Adult Education in Mysore was started by voluntary action and developed by a voluntary organisation run with State aid. The Mysore State Adult Education Council grew out of a literacy movement, launched by the Mysore University Student's Union in the summer of 1940. What was originally a small-scale campaign soon spread to the neighbouring rural areas. In 1941 Mysore Literacy Council was formed to take the charge of the rapidly expanding literacy movement. The Council prepared a state wide project and got a Government grant in January 1942 to organise and conduct literacy work throughout the State of Mysore. By 1945, its activities extended beyond literacy work and included publication department and the organisation of rural library net work. The Council, then, was renamed as the Mysore State Adult Education Council and in 1973 it became Karnataka State Adult Education Council. The Council has been a novel collaborative venture of the Government officials and the voluntary workers. They both work as equal partners in the Council and its Executive Committee. The Council's main source of income has always been the annual grant from the State Government but it has been obtaining funds from local bodies, private donations and sales of publications, etc.

The Vidyapeeth movement also was started and developed by voluntary action supported by the State Government. It was, as stated earlier, the Mysore Adult Education Council who had prepared the scheme for establishing a Vidyapeeth on the lines of Danish folk high schools. The first Vidyapeeth was established in 1947 and the second in 1952. Five Vidyapeeths were opened in 1955, one in 1957, two in 1961 and two in 1969, thus bringing the total to 18. The Mysore Government provided land and fund for the establishment of all Vidyapeeths. The Government of India, has however, given in 1955, substantial grants to establish 5 Vidyapeeths.

It is evident from what has been stated above the Vidyapeeths in Mysore, were established by the local initiative with the support from the State Government. In other States, Janta Colleges or Vidyapeeths were established under the scheme of Union Government which provided funds and State officials were made responsible for the management of the Janta Colleges, or Vipyapeeths. These State officials did not have any clear idea about the objectives and functions which the new institutions were to achieve and to perform. In Mysore, the situation had been different, as the State Government had undertaken the financial responsibility of the Vidyapeeths from the very beginning and as most of those connected with Vidyapeeth movement in Mysore, having been to Denmark, had acquired first hand knowledge about the functioning of the Danish folk high school and had the benefit of working with the Danish technical assistance team that helped in conducting the programmes of the Vidyapeeths for many years.

It was Prof. Bagleton, who after joining the Unesco at Paris as a representative of Mysore state has established contact, through the Danish National Commission for Unesco, between Danish Association for International Cooperation and the Mysore State Adult Education Council. Danish financial aid to Mysore Council was first chanalised under the Unesco coupon scheme. During fifties a number of leaders from Council visited Denmark and studied the Danish Folk High Schools, and Agricultural Schools. It was through these visits that plans were prepared in 1957 for Danish technical assistance to the Mysore Vidyapeeth movement. A Danish delegation came to India in the same year and prepared an outline of the practical implications of the technical assistance programme in collaboration with the then President of the Council, Mr. N. Bhadriah. It was in June 1959 that the scheme was approved and two Danish experts arrived in Mysore and started working in Vidyapeeths.

The annual expenditure on Vidyapeeths during the years 1960-64 amounted to roughly Rs. 2,50,000/- and the Danish annual expenditure amounted to nearly Rs. 3,75,000/-. In addition to the funds made available by the Government of Mysore and the Danish Association for International Cooperation, the Mysore Adult Education Council also received in 1958 a grant of more than a million rupees from the Ford Foundation to develop the scheme of Vidyapeeths in the State. The Council also received from the Government of India a substantial amount as grant in 1955 and a gift of many acres of land in 1961.

Objectives of Vidyapeeths

The main purpose of the Vidyapeeths is to give orientation to the village youths, to the changing rural life, to provide them liberal education, and knowledge of their cultural and social heritage and to train them for good citizenship and rural leadership. The Vidyapeeths help the rural youth :

— to adapt to a modern developing society;

— to develop their personality which can contribute to the welfare of the community;

— to study rural problems and make effective contribution to their solution;

— to develop their vocational skills and improve their socio-economic condition, and

— to develop among them a scientific outlook and to inculcate in them the spirit of research.

Programme

The Karnataka Vidyapeeths organise courses of six months duration for the rural youth of age group 18-25 years having completed education upto six standard. In addition to these six months courses the Vidyapeeths had also organised shorter courses for a few days for elderly people specially

during the period of Danish technical assistance and oriented them to new methods of agriculture etc. The course of study for rural youth comprises 560 periods of 45 minutes of theory classes, 280 hours of practical classes in industries and 280 hours of field work in agriculture, horticulture and animal husbandry. Theory classes cover such subjects as cultural history, Indian Constitution, general and human geography, fundamentals of the leading religions of the world, law and justice, health and sanitation, development schemes, social education etc. The course also involves a number of demonstrations and practices. Great attention is given to train them in carpentary, smithy, poultry, weaving, tailoring, dairying, farm management, farm mechanics, soil chemistry or control of pests and diseases with a view to make the rural youth self-employed and self-reliant.

The main purpose of the six months' course offered at the Vidyapeeths is to train village youth for good citizenship and rural leadership. During his stay at the Vidyapeeth, attempt is made to make him aware of the problems of his community and to develop him not only as individual but also as a member of the society. The Community living and hard manual work, which they do irrespective of caste and religion, does certainly diminish the barriers between caste and religion and no doubt, peter out the aversion toward manual work. Both students and teachers take part in social life. One afternoon every week is set aside for project work, when every one participate in socially useful activity for the benefit of the whole community.

The Vidyapeeth has a library, a reading room, a radio and other facilities which provide source of learning and enlightenment. Besides the permanent teaching staff, lectures on various topics are delivered by visiting lecturers. The students are also taken on education tours. No examination is held at the end.

Agricultural, Dairy and Poultry Farms

Most of the Vidyapeeths in the State of Karnataka maintain Agricultural and other forms spreading over many acres of land. Some of them have more than 155 acres of land. Agricultural, Dairy and Poultry farms provide practical experience to the students and help them not to become alienated from manual work and enable the Vidyapeeths to become self sufficient or atleast contribute something to their income.

There are planted fruit trees in distant rows allowing for cultivation of paddy, sugarcane and other crops between the rows. The most common trees are coconut, guava, banana and papaya. In some of the Vidyapeeths, there were developed dairy and poultry units. Some portions of irrigable land were set aside for fodder crops. All these farms served as demonstration field during the period when Danish technical assistance was in operation but could not be continued due to lack of funds and other administrative difficulties.

Craft Section

The Vidyapeeths also have some arrangements for teaching carpentary, tailoring and weaving but they have very limited means to run these activities regularly. On the whole the craft section, according to evaluation report of the Danish Mysore Project (1969) has not been very successful. Having a craft section in Vidyapeeths was perhaps associated with the idea that farmers should have working knowledge of various crafts. But with a limited staff and a limited fund it was very difficult to pay sufficient attention to different crafts taught at the Vidyapeeths. The students also could not get satisfactory training in any craft and were unable to attain vocational competency.

Mysore Vidyapeeths and Danish Technical Assistance

A number of activities were started in some of the

Vidyapeeths with the help of Danish experts. Experimental plots were laid out in the field, a poultry based on imported Danish stock was developed, and a production of modified Danish tools and implements were started. Later cattle rearing was taken up. In connection with these activities, poultry houses, stables, workshops and a main building with classrooms, library, kitchen, dining hall and dormitories were constructed.

The Danish experts worked successfully at Shivaragudda. All except two were agricultural experts, one was an architect and the other craft teacher. Their stay at Shivaragudda was varied from 1½ to 2½ years. In 1966 the project was officially terminated but one of the agronomists shifted to another Vidyapeeth at Tunga. This arrangement lasted till the end of 1968 and the expert besides taking some classes developed the forest covered virgin land. The Vidypeeths at Shivaragudda and Tunga continued to receive technical assistance from Denmark under the scheme of Danish volunteer service. The volunteers carried on for several years practical activities within the available financial resources which were very limited.

Extension Services

Agricultural advisory service was also developed by members of the Danish team for technical assistance. Vidyapeeths' farms served as demonstration fields. Many villagers made daily visits to buy chickens or tools, to see what was going on there or to get advice. The meetings were also held in villages or towns and talks were arranged on agriculture, co-operative movement or on some other technical problems. The extension services included dissemination of the results of experiments, cattle fair, cock exchange and distribution of farm implements. These activities were continued till the termination of the Danish technical assistance programme. The poultry breeding programme lasted for two years and the programme of cattle breeding and the

production and distribution of agricultural tool also could continue only for two years.

Students

A rural youth is admitted to the Vidyapeeth if he—

1. lives in a village and has knowledge of rural conditions and problems.
2. Knows Kanada language and is able to understand the ideas conveyed to him through conversation, discussion, lectures, books and pamphlets.
3. Has agriculture as his main vocation.
4. Is above 18 years and below 25 years of age.
5. Has aptitude for social service.

Students do not pay any fee. Every student admitted in Vidyapeeths get scholarship to meet his boarding and lodging expenses. The seats are limited to 25 per course. For many years 25% of the students admitted in a Vidyapeeth left the course within first fortnight after the admissions. This was perhaps due to the fact that most of the students were not aware of the nature of the courses run by the Vidyapeeths. With the large number of Vidyapeeths' ex-students living in the surrounding villages the situation, perhaps now has changed.

PEOPLE'S COLLEGE IN THE REPORT OF THE UNIVERSITY EDUCATION COMMISSION

(Chairman : S. Radhakrishnan 1948-49)

The People's College—With adoption of the new Indian constitution the achievement of democracy is only barely begun. Fundamental changes of attitude will be necessary before what is written on paper can become the prevailing way of life. One of the key points at which democracy will fail or succeed is in the kind of education which will be made available to the common people.

Even after a vast extension of basic education, a large proportion of Indian rural boys and girls may not attend formal school beyond the seven or eight years of basic education. How after that, they will enter into the life and thought of the nation, is not only important to them, but may determine whether or not democracy becomes a reality in India. The University, and especially the rural university, has a vital relation to this problem. To indicate what that relationship may be, and how the university may contribute to the further education of this great majority of the Indian people, is essential to an understanding of the right place and work of the rural university.

For helpful guidance in this matter, we may turn to the programme of the People's Colleges of the Scandinavian countries, especially to those of Denmark. Sir Richard Livingstone, England's foremost figure in adult education, called the Scandinavian People's College "the only great successful experiment in educating the masses of a nation".

When the People's College movement was initiated in Denmark a century ago the Danes were a defeated, poverty-stricken, largely unschooled, privilege-ridden and dispirited people. In considerable degree as a result of the People's College movement, the Danish people have risen from ignorance and poverty to about the highest general level of education and well-being of all the peoples of the earth. Their social legislation has been sane and liberal. Danish agricultural practice has changed from a primitive state to among the most scientific and best organized in the world. All this change has been brought about with an increase, rather than a loss, of the human element.

The part which the People's Colleges have played in this transition is suggested by the fact that a third of the rural people attend them, while another third come under their direct influence. More than thirty per cent of the members of the national legislature, and eighty per cent of the co-operative leaders in a country where co-operatives play a dominant economic role, were educated at the People's Colleges. The principal writers of modern Sweden also were educated at People's Colleges rather than at the universities.

A paraphrase of a recent description of the philosophy and method of the Danish People's College will indicate how it might suit Indian conditions, and how the rural university could further its development.

While democracy requires well qualified men and women in positions of importance and authority, yet government by and for the people requires also that fine resources of culture, leadership, and wisdom shall be maintained with good distribution throughout the population. The rank and file of men have often been deprived of their best elements and their potential leadership as a result of a typical attitude

toward democracy, which is not that it elminates privilege, but that it gives everyone an equal chance to "get ahead" of others in the competition to escape from the mass of men and join the more privileged classes.

Important as it is to keep open avenues of development for the specially gifted, society has an even more fundamental need. In leavening bread we do not aim to have the gas in the dough escape from the mass and rise to the top, but rather we desire to trap the gas in small bubbles all through the dough, so that the entire mass will rise with uniform light texture. Our ideal for the gifted person among the common people, that he shall escape into an environment of culture and economic privilege, results in his leaving behind a yet more sodden mass of uninspired and unenlightend people. With this prevailing ideal, the very equality of opportunity of a political democracy accelerates the tendency towards a population composed of subject masses and ruling classes. For a continuing democracy it is essential that our programme of liberal education shall not promote the escape from the common people of the culture which that education generates, but shall inspire able students to remain common people, in and of the people, acting as their servants and leaders, and raising the whole social lump.

A familiar attitude among educators calls for a liberal education for a small elite group, and vocational education of the masses. John Dewey wrote, "I cannot think of any idea more completely reactionary and more fatal to the whole democratic outlook." Another suggestion is that the shortcomings of such a leadership can be partly cured by liberal colleges drawing potential leader from all ranks of society, "by making liberal education avnilable to all young people who possess the essential intellectual and personal qualities". Yet, the chief issue is not where young people come from to get an education, but where they go with their education.

Democracy requires leadership steadfastly loyal to the whole people. Throughout history the people's cause has often been lost by leadership becoming estranged from and even turning traitor to the people, though often it had only recently emerged from the common people. The philosophy of rule by an intellectual elite, which characterised Plato, was the object of criticism by Bishop Grundtvig, originator of the Danish People's College. He wrote : "People in our day shout themselves hoarse about freedom and culture, and that is certainly what we need, but the proposals for attaining them usually have the same fundamental faults Plato's Republic', where the guardians of freedom and culture themselves swallow them both up, so that the people for all their labour get only proud tyrants to obey, to support, and if that can comfort them to admire and deify."

Leadership which cannot express itself in the shoes of common man is rather rulership than leadership. Was not that Gandhiji's message ? How to achieve intellectual discipline and culture give quality to leadership, and yet to maintain identify with the common people, is a problem which seldom has been solved. Because the Danish People's College has contributed greatly to that solution, its methods are important, because that problem in India may profit by a new approach, the rural university may make a significant contribution to its solution here.

It is a general assumption of the intellectual elite that a long period of study with conventional "cultural" subject matter in high school and college is necessary to produce liberally educated men. The People's College challenges that assumption. It holds that education is not identical with formal intellectual training; that men can become educated without being intellectuals, and that intellectuals are not necessarily educated men. Grundtvig wrote : "Scholarship is one thing, and education and fitness for life

is another; they may well be united, but not in the case of the majority; they must not be hostile to each other. Scholarship will lead scholars astray if it is not confronted by an education of the people which obliges it to take present-day life into consideration, just as education of the people will soon degenerate into a superficial polish if scholarship does not keep it alive." Einstein commented : "School is not to promote future officials, scholars, lecturers, barristers and authors, but human beings." Whitehead similarly remarked, "The school course of classics must be planned so that a definite result (a great view of life) is clearly achieved. There has been too great a product of failures on a road to an ambitious ideal of scholarship". The People's College aims at helping people to desire and to achieve the primary values of life, from which other values must be derived. A brief description of the Danish People's College is given in Appendix P. *(Page 559-62)*

Appendix—P

I. THE DANISH PEOPLE'S COLLEGE[1] AND DANISH AGRICULTURAL EDUCATION

1. Origin of the Danish People's College Movement— A description of the Danish People's College is appropriate to a study of Indian Universities. The conditions under which it came into being are strikingly similar to those in India in the recent past. The manner in which the originator of the People's College programme promoted his ideas, and the ideas themselves, are strikingty similar to those of Gandhiji and his Basic Education.

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1. This description is largely paraphrased from "The People's College", by Holm-Jensen, "The Danish People's High School", by Hegland, and "The Folk High School" by A.H, Hollman.

The term "Folkehojskole" is more accurately translated "People's College" than "Folk High School".

The People's College movement has been a major influence in raising Denmark from a very low condition to become the second state in Europe in per capita wealth, though there is scarcely a nation in Europe with less natural resources. The "peasant" rural class has become the leading social force in the country. The social legislation it has brought about is cautiously, though strongly, progressive.

Nicolai F.S. Grundtvig, father of the People's College idea, was born in 1783, and died in 1872. He began promoting his ideas of the People's College in 1838, in much the same way as Gandhiji presented the Basic Education idea just a century later. While neighbouring European countries were gaining strength and prestige, Denmark had been falling back. The country was sunk in illiteracy and poverty, and there was general disillusionment, pessimism and frustration.

Culturally the Danes had lost their bearing. Everything foreign was in high favour. The native language was being displaced by that of the nation which had recently defeated Denmark. Defeated in war, in 1813 the nation was officially declared bankrupt. Norway seceded, after 400 years of union. Educated Danes were completely under the influence of foreign scholarship. Instead of being aroused by these conditions, the Danish people sank into hopeless apathy, expecting national extinction.

It was in such an atmosphere that Grundtvig, at the age of 47, began to travel over rural Denmark, somewhat as Gandhiji did later over India, arousing men and women to the importance of education for the common people, and to love of the fatherland and loyalty to it.

Within a few years there was a strong movement in favour of his ideas. However, thirteen years passed before the first People's College was established.

2. People's College Principles.—Grundtvig held that the prevailing higher education had given young people undefined impressions of a culture foreign to them, and had taught them to neglect their own. He observed that the prevailing higher education rested on a system of examinations which students were glad to take in hope of "an assumad livelihood" in government service. He saw little love of culture for its own sake. "There had resulted a caste of the educated, and the masses of the country were left in ignorance to slave for them". This type of education, he thought, was not valuable to society, or even to the few who had attained it. He said that constantly poring over books developed an unlovely book-worm type. They were mentally sterile. The students learned to look with disgust upon entering ordinary occupations

He wrote, "The only good school to train a boy for life is the home of an able, industrious man where a boy can learn to know and also to enjoy the work to which he will afterward devote himself. To lock him up in what amounts to a scholastic reformatory spoils him for a simple life of industry". "It will not do", he wrote, "to have the whole population become professors, state officials or paupers unless it be that they can literally live on air". At that time a University degree was required for most government appointments. It was largely that requirement which kept the Universities alive.

Grundtvig came to believe that a national awakening must begin with a spiritual enlightenment of the common people. The mother tongue, he believed, should be a ruling factor, and the fatherland the living centre to which all hearts must be drawn.

He began with great faith in books. But he found that the books he wrote did not change the people's lives. His years spent in writing books seemed to him wasted. So he turned to what he called "the living word". He would have

his teachers live with the students, talking with them and being examples to them. He sought a relation similar to that of the old Indian *guru* with his pupils. He himself went about rural Denmark meeting and talking with people face to face. He said, "Great teaching must be the fruit of actual experience on the part of the teacher, not the expression of mere theory".

The aim of his People's College, he held, "should not be examinations and an assured livelihood, but for each individual the development and enlightenment which bring their own reward. The aim of the school should be to find 'the common universal subjects' to which the students would want to devote their time because of their usefulness, or because of the pleasure they give".

Grundtvig insisted that there should be no examinations of any kind in the People's College. They were to teach only things which are of common interest to the whole people.

The study of the mother tongue and all that pertains to it he deemed of prime importance. This emphasis did not result in insularity. An observer wrote, "Foreigners are surprised when they learn that simple peasants are leaders in Parliament, and in important government departments.

Grundtvig held that the difference between the cultured and the uncultured person is that the former feels a sense of kinship with the intellectual life of the past which the latter is without.

The first People's College was established by Kristen Kolb,, son of a shoe-maker and a follower of Grundtvig, in 1851. It was started with a capital of less than Rs. 2,000, and with 15 students. He built a building for the school mostly with his own hands. His little peasant school seemed insignificant, but "history makes no mistake when it attri-

butes to it a decisive influence on the People's College", and a powerful influence in regeneration of Denmark. By his strong personality the People's College was given a solid footing in Denmark. Grundtvig said Kolb had transformed his ideas into reality in the best manner.

Kolb said "I do not know so much about enlightenment as about enlivenment. I enliven first and enlighten afterward, or at least enliven and enlighten at the same time". Following his example, all the People's Colleges came to put their chief emphasis on the awakening and development of personality ; imparting knowledge was treated as of secondary importance. He said, I found that not until the enthusiasm of my students was aroused were they ready for any instruction.

3. *Description of the People's College.*—The People's Colleges of Denmark are residence institutions for adult young people, chiefly from rural life. They are not vocational, but cultural, in their purpose. All of them, and of the agricultural schools, are private institutions, usually owned by the principals, but sometimes by an association. None but principals who combine such qualities as intelligence, forceful speech, business ability and good personality can succeed. Though the government gives financial aid it does interfere in management. Many schools would surrender government aid rather than submit to formal examinations by government.

A People's College which applies for public funds must first be recognized by government. In order to get recognition the school must have been in existence for at least two years and in both years must have had at least ten students for a year. No student may be under sixteen, and not more than one fourth may be under eighteen. The government makes grants according to the number of students. The poorer schools lose students and finally close. Thus the

students and not the government rate the schools. Since there are no examinations and no degrees, the problem of uniform tests does not arise.

While the government allows a certain proportion of students under eighteen, the People's Colleges are conducted on the assumption that it is well to have a break in schooling between the fourteenth and the eighteenth year, to even longer. Many Danes hold that in this period of adolescence and maturing, young people want to grapple with practical affairs, to become self-sufficient and self-reliant.[1]

Parents generally agree that only students over eighteen should attend People's Colleges. They feel that students should first learn the manual labour of their future occupations, and should not attend People's Colleges unless and until they have strong desire for education. The experience of the Colleges proves that his desire to learn asserts itself without any urging.

A typical school has about 125 students during the year, though some of the more popular ones have two or three times as many. Most People's Colleges are for both young men and young women. Generally the men attend from November to March, while the women, and sometimes men as well, attend from May to July. Some Danish People's Colleges are co-educational, as are most of those in Sweden.

The schools are nearly all located in the open country, a mile or two from a village or city. The students live in close

1. While this programme of interrupted schooling has been highly successful for rural boys and girls, it is less so in the cities. For city youth the interruption of schooling often means that the time is spent in earning money and spending it freely on city distractions, so that when the years for People's College arrive, earning and spending and urban recreation habits have spoiled the natural interest. In Sweden urban People's Colleges have succeeded better, but they are more directly vocational in nature.

association with teachers, often in one large building. The furnishings are simple, sometimes meagre, and so the students are not educated away from simple living. The principal and family have at least one meal a day with the students. Students and teacher's eat at a common table, spend part of their evenings together, and there is the same familiar intercourse between students and teachers as among the students themselves.

Problems of discipline are practically unknown. Some schools have formal student government, but the shortness of the term prevent its full development.

About five per cent of the students come from cities and towns, and the rest from the farms and villages. About a third of the students go to schools in some part of the country distant from their homes, thus promoting national unity.

The curriculum of the People's College covers ground somewhat similar to that suggested by the University Commission's report concerning *general education* in the chapter on *Courses of Study*. The curriculum of the existing People's Colleges includes all major fields of general education, with literature, history, the art of government, the physical and biological sciences, and also ordinary practical school subjects to a greater or lesser degree.

Lectures are very much used. The secret of success with lectures seems to be the thorough mastery of the subject by the lecturer, his all-round education, and his great interest in his work. Text-books are not generally followed, though the library is much used.

The schools have a deeply religious spirit, but there is no formal instruction in religion. With a few church supported institutions this is not the case.

The People's College is attractive to young people. Many look forward to it for years and save money for it.

Opponents of the People's Colleges held that the best preparation for a farmer is to learn agriculture, and that the People's Colleges were a waste of time. Others held that the peasants were incapable of culture. Agricultural schools were set up in opposition to the People's Colleges. They mostly failed except as they were taken over by men who had been trained in People's Colleges. The view has come to prevail that a young man should first attend a People's College and get a broad outlook on life, and then take courses in an agricultural school. There are as many agricultural colleges in Denmark with 40,00,000 of population as in India with 32,00,00,000. Since the boy or girl was out of school and at practical work from age 14 to 18 or 20, he has practical experience. The development of Danish rural life in agriculture, co-operatives, social legislation and decentralized industry is pointed to evidence of the soundness of this position.

4. Some Results of the People's College Programme—One over-all result is claimed for the People's College programme : that it has created an intellectual and spiritual climate in which progress seems to be the natural course. The People's Colleges do not have special courses on co-operatives yet Denmark has a large and successful cooperative development, and most heads of cooperatives are men or women from People's Colleges. The People's Colleges are not political yet it is claimed to be largely through their influence that Denmark is very advanced in social legislation. The Danes have a good government, yet they prefer to handle their own affairs in private cooperative groups, rather than to have an army of public officials and employees controlling their affairs. A list of the achievements of rural Denmark since the birth of the People's Colleges is instructive

Cultural Achievements

As a direct result of the People's College movement nearly every village and town has its lecture society. These have meetings once a month which combine literary and social interests. The meetings are eagerly attended. There is one such society for every 1,500 people in Denmark. The average attendance is about 100, so about 6 per cent of the rural people of Denmark have such an experience each month.

A widespread habit of reading also has developed. Denmark publishes one magazine for each 2,200 people, and one daily paper for each 20,000 people. Nearly every home has its own library, and every small town its book store. The village public libraries of Denmark contain two and a half times as many books as do the city libraries, and the village circulation of books is larger. A new book is published each year for each 1,000 of the population, so each Dane must buy several books a year.

The speech of the common people which Grundtvig nurtured as a literary form, has become the language of literature. The academic language of a century ago has entirely disappeared. With this simple speech of the people, Grundtvig held, "people can express the loftiest thought in plain words." Of course, scientific nomenclature must recognize international usage.

The "old school ties" of the People's College help to keep alive fellowship and mutual understanding. There are alumni meetings each year, and also usually each fall several days are spent in a reunion where old students can refresh their outlooks and spirits. The attendance is large. Also extension lectures take the People's College to the villages.

Social Legislation

Child labour is prohibited under fourteen years, and

night work for children under eighteen. The old-age pension system of Denmark has been largely copied by England, the United States and New Zealand.

Insurance against accidents while at work is paid for by industry as a part of the cost of production. There is unemployment insurance, so that a person may continue to have an income if his job fails. This is managed, not by the government, but by the workers Similarly "sick clubs", to care for the members during illness are privately organized and managed by the members, but with government financial help. There are also excellent old people's homes and provision for relief of invalids. Provisions for arbitration and conciliation between employees and employers, have largely eliminated industrial strife.

Economic Development

Of young men and women who attend People's Colleges, about 90 per cent return to their home communities while many others become rural teachers, managers of cooperatives etc. Thus the People's College is strengthening and refining, rather than impoverishing, the rural life. The Danish farmer has become a scientist at his work, and Denmark has become like a big experiment station in agriculture. Whereas their grandfathers were mostly tenants, more than nine-tenths of the farmers now own the land they cultivate.

A century ago a considerable part of Denmark was waste heath land. Nearly all this has been reclaimed, though sometimes thirty years of continuous scientific treatment is necessary to turn a barren waste into productive farm land.

The country has a large number of cooperative organizations through which the people serve themselves in many ways. The following list, published in 1939, indicates how the education provided by the People's Colleges finds expression in economic affairs.

Kind of Cooperative	*Number of Organizations (approximately)*	*Year the First was Organized*
Food-stuff Societies	1,387	1851
Dairies	1,400	1882
Dairy Societies	800	1887
Milk Testing Associations	400	1902
Danish Dairy Butter-seal Societies	1,400	1900
Bacon Factories	62	1887
The United Bacon Factories	60	1890
Danish Egg Export	700	1895
Potato Export	15	1913
Butter Export	10	1888
Cattle Export	15	1898
Danish Bacon Company	1	1912
Cattle Breeding Associations	70	1881
Horse Breeding Associations	400	1879
Swine Breeding Associations	200	1882
Sheep Breeding Associations	150	1899
Goat Breeding Associations	60	1909
Cow-testing Associations	1,750	1892
Consumers' Societies	1,824	1872
Credit Associations	14	(1775) 1850
Banking Associations	160	1897
The Co-operative Bank, Copenhagen	1	1913
Savings Associations	500	1884

Kind of Cooperative	*Number of Organization (approximately)*	*Year the the First Organized*
Cattle Insurance Associations	2,500	(?) 1811
Bull Associations	1,400	1884
Hail Insurance Associations	20	1864
Storm Insurance Associations	10	1896
Fire Insurance Associations	10	1856
Accident Insurance Associations	(200,000 members).	1898
Life Insurance Associations	10	1904
Use of Machinery	2,000	1914
Electrical Plants	400	1895
Coal Supply Associations	600	1913
Fertilizer Associations	1,450	1866
Bakeries	40	1888
Fruit Societies	20	1903
Sanatorium Associations	1,200	1904
Cement Associations	850	1911
Total	23,520	...

There is a policy of "building from the ground up" and vesting the power in the local unit rather than in a central organization. The mortality of Danish cooperatives has been very low.

The cooperatives are open to all responsible persons, have democratic management, operate on a cash economy, and keep open accounts, with no secrets. The membership is voluntary and withdrawal without financial loss is made easy for a person who wishes it.

Throughout Denmark there are many agricultural study circles. Nearly every cottage has a radio, and broadcasts on agricultural and other subjects are frequent. There is an organization for national economic work for young people, for cooperative work undertakings, the aim of which is to increase the interest of young people in farming. There are gymnastic clubs in many villages.

Though Danish agriculture is very efficient, less than 10 per cent of the rural people have attended even a six-months' agricultural course. The agricultural quality is held to depend largely on a state of mind engendered by the People's College. The students develop a habit of study, the open mind, and appreciation of expert knowledge and of cooperation.

All over Denmark there are "societies of control". These are cooperative societies which employ agricultural experts. The expert advises on soil, crops and live herds, and prescribes feed and care. When market conditions change, the farmer is advised by his expert what to do, and he can at once change crops to meet new conditions. Thus the whole agriculture of Denmark has made quick shifts to meet new international conditions, and this without any government dictation.

The People's College has not been the only progressive element. The democratic constitution of Denmark, like that of India, was the result of a somewhat romantic middle class movement, following the trend of the times. Grundtvig believed that for actual democracy to appear there must be

general education for the common people. When the new peasant party sought thorough-going reforms, the same liberals who put through the new constitution united with conservatives to prevent democratic policies from emerging. Two great political figures, Georg Brandes and Viggo Horup, fought for democracy, and were largely instrumental in bringing it about. A vigorous contest raged from 1870 to 1901, when a new very democratic constitution was adopted.

5. *Limitation of the People's College Movement.*—The Danish People's College is no self-perpetuating system for achieving high citizenship. When Grundtvig outlined its principles more than a century ago he was far in advance of his day, and the effort to achieve his ideals brought a great upsurge in the national life. Were he living today he doubtless would have accepted the scientific attitude and its social implications. His followers until recently tended to retain the position he held in his day, rather than to progress as he progressed during his life. Some people feel that some of the Danish People's Colleges through this kind of orthodoxy are tending to become static, and are losing their position of vital leadership.

6. *Lessons for India.*—There are two dangers in the Indian basic education movement. One is that it shall become conventional, wordly and self-seeking, losing its strong consecration to fundamental human needs and values. The other danger is that it shall fix as a rigid orthodoxy the position Gandhiji took under the particular circumstances of his times, and shall not grow and progress in his spirit of "experimenting with truth". There is danger of yielding to both these tendencies at the same time. A People's College movement would need to guard against both dangers.

For an institution similar to that of the Danish People's College to develop in India will require a supply of suitable

teachers. This may well be one of the activities of the rural universities. The rural university in this way would help to build a bridge between the world of scholarship and the life of the common people. Fortunately there exists in India a body of men and women committed to rural education and experienced in it who could make a substantial beginning to that end.

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(Pages 713-22)

VIDYAPEETH'S IN THE REPORT OF THE EDUCATION COMMISSION

(Chairman : D.S. Kothari 1964-66)

We have also been impressed by the account given to us of the rural institutes and institutions like the Vidyapeeths in Mysore State. The Vidyapeeth functions in some ways like the folk high schools of Denmark and provides general as well as practical education to selected groups of the rural people brought into residence for short periods. Education in these institutions is, as it ought to be, production-oriented and lays emphasis on agriculture and rural crafts. Some of the rural institutes provide brief courses to groups of chairmen and office-bearers of village panchayat samities in order to help them to appreciate the responsibilities of their office and the democratic procedures which govern all civic decision-making. We suggest that the working of the Vidyapeeths and the rural institutes should be frequently reviewed in order to enable them to be of service to the rural community. The staff for such institutions must be of the highest quality and very specially trained. It is necessary that these institutions should work in close collaboration with agricultural demonstration farms and centres for extension services. More such institutions are necessary ; but the expansion should be limited to availability of competent staff and other supporting services.

(Pages 96-97)